



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES

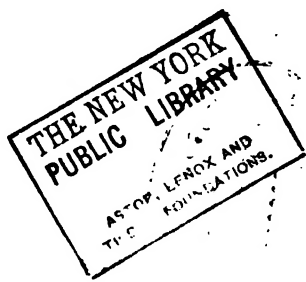


3 3433 08160133 2



BEO

Tur. - r





London, Published by I. Murray, 1880.

Engraved by I. Clark.

SPECIMENS of TURKISH DRAWINGS.

JOURNAL

OF A

TOUR IN THE LEVANT,

BY

WILLIAM TURNER, ESQ.

Ἀρεκίως καὶ ἀλεξοῖ
Ὅππῃ ἀπειπλάγχθῃς τι καὶ ἄς τινας ἴκῃ χώρας
Ἀνθρώπων· αὐλοῦς τι, πόλεις ἴνῃ ναισιώσας·
Ἡ μὲν ὅσοι χαλεποὶ ἴε καὶ ἄγριοι, οὐδὲ δίκαιοι·
Ὅι τε φιλόξενοι· Odyss. viii. 572.

IN THREE VOLUMES.

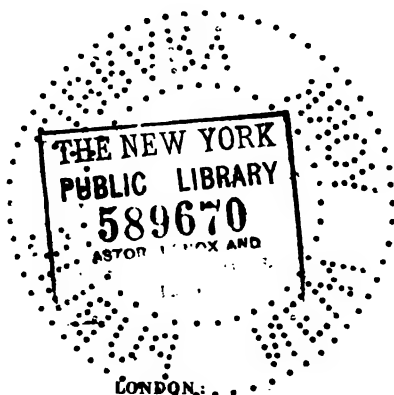
VOL. II.

LONDON:

JOHN MURRAY, ALBEMARLE-STREET.

1820.

W. M. S.



Printed by W. Clowes, Northumberland-Court.

~~739F~~

915.6

T2

vol. 2

LIST OF PLATES. *Reserve 1*

VOL. II.

	Page.	Title
Specimens of Turkish Drawings.....	to face	

These are selected from above thirty miserable Turkish Drawings in the Author's possession. The compartment to the left is intended to represent a Turkish Horse Soldier carrying off a female captive; that to the right, a Turkish Soldier menacing a Jew; the female figure is a Turkish Woman.

Village of Dali	48
-----------------------	----

Armenian Convent of Zumar.....	74
--------------------------------	----

Tyre	104
------------	-----

The Tomb of Rachel is described in page 235. To the right of the Tomb is the heap of stones which the Turks have constructed to pray on.

Mosque of Omer in Jerusalem	275
-----------------------------------	-----

Three coloured Costumes.....	396
------------------------------	-----

The description of the Dress of the Woman of Scio in the left compartment will be found in page 9.

Suez	411
------------	-----

The hills near are the Sand Hills of the Desert. The vessel in the harbour is one of the *Dows* of the Pasha of Egypt, waiting to carry Turkish Pilgrims to Mecca.

The view of the Port on the site of the Pharos of Alexandria, which occupies the upper compartment of the Plate refers to page 520.

	Page.
Convent of Mount Sinai	429
<p>The Mountain in the back ground is said to have been that on which Moses was keeping Jethro's flock.</p>	
Stone whence Moses struck Water	438
<p>The Tomb of Absalom, in the left compartment, is described in page 253.</p>	
Tombs in Cairo	490
And the Domes of the Tombs of Caliphs at Cairo, to follow it immediately.	
<p>As most of these Monuments are of the form described in the right compartment of the Plate lettered "Tombs in Cairo," I have in the next plate inserted only the Domes, to show the highly finished fret-work which adorns them. The greater part of these Buildings are the Tombs of the Mameluke Beys, who governed Egypt till within a very late period.</p>	
Fac-Simile of Greek Letter to face page 601 in the Appendix.	

**VOYAGE TO RHODES, CYPRUS, AND BAROUT.
JOURNEY TO MOUNT LEBANON, SIDON, TYRE, ACRE, NAZARETH,
AND THE SEA OF GALILEE,
THROUGH SAMARIA TO JERUSALEM, JAFFA, DAMIETTA, ROSETTA,
CAIRO, SUEZ, MOUNT SINAI,
AND RETURN TO ALEXANDRIA AND CYPRUS.**

APPENDIX.

VOYAGE

TO

SYRIA AND EGYPT.

IN February, 1815, I was fortunately enabled to gratify a desire which I had long felt, to visit the Holy Land, and the Pyramids. According to my original arrangement, I was to have had two companions, Mr. Leedman, chaplain of the Swedish mission, and Mr. Richter, a young Russian traveller then in Constantinople; but these gentlemen, fearing that if they passed the Easter in the Holy Land, the heat of Egypt would become too violent to encounter, gave up their first plan and determined to proceed at once to Alexandria, and to visit the Holy Land on their return. My favourite object being to see the pilgrims at Jerusalem, I could not consent to relinquish it, even with the painful alternative of again travelling without a companion: accordingly I took a passage on board a small Turkish vessel, of 4,000 kiloes, (about 100 tons,) bound for Cyprus, loaded with olives and nuts by a Turkish merchant, a Candiot, (Tusseïn Aga,) who had hired

it for 3,000 piastres. He was a man of some property, who had come to Constantinople to buy the posts of *Douanier* of Latikea and Tripoli; one of which he meant to occupy himself, and to give the other to his brother, a mean miserable-looking wretch, who, during the passage, acted as his and our servant. I was lucky enough to find in this vessel two companions, Frenchmen; Mr. Dupont, dragoman of the French consul at Cyprus, where he was returning after a three years' absence in France; and Mr. Meyer, a young Marseillois, who was going to Aleppo, to re-establish there the firm of his father, which had been suspended by the Revolution and its consequences, by which his family was obliged to emigrate for a time.

Monday, February 20th.—An hour after noon I went on board, and was soon after joined by my companions: the ship, or rather boat, lay off Tophana, and at half past three the custom-house officers came on board to receive the duties on the cargo, which amounted to 140 piastres; the sum was fixed arbitrarily, there being nothing like regularity; Tussein paid 125 more at the Dardanelles, and did not get off at this price without a bribe. At four o'clock we passed the Seraglio point with a strong north breeze, which made it very cold; a sensation which was not at all diminished by seeing Mount Olympus completely covered with snow. At five we passed St. Stephano, and the breeze carried us on cheerily till midnight, when it calmed considerably, as usually happens in the Levant.

Tussein Aga was a pale looking wretch, with a hypocritical face, and a squeaking voice : he was intolerably puffed up by his newly-acquired dignity, and whenever he was in a bad humour, treated us with great negligence and insolence ; which, however, we always thought it best to regard and answer with contempt. His brother was a poor fawning idiot, who looked upon him as a demigod, thought it his duty to laugh at his stupid jokes, and mimicked all his actions. The captain was a complete *sans souci*, with a most extraordinary face, having one eye, one nostril, and one mustachio at least half an inch higher than the other ; he was called captain simply from the boat being his, for he had not the slightest idea of manœuvring a ship, and had no command over his twelve men, of whom four were Turks, drunken brutes, that paid no attention to what he or any one else said ; and the other eight Greeks, active seamen, who despised him for his ignorance. Passengers and sailors we were about forty ; among them there was a very devout Turk, who regularly performed his abutions and prayers five times a day, and every evening, taking an hour-glass in his hand, sung a prayer for favourable weather, in the chorus of which he was joined by all the other Mussulmans. One of the four Turkish sailors was a robust young Candiote, (they were most of them Candiotes,) who, the captain told us, had been forced to fly from his country, in consequence of his having at different times stabbed four Turks there, with whom he had quarrelled. The

Turkish passengers paid from forty to fifty piastres for their passage to Cyprus : we contracted for ours at 180 piastres, with the condition that Tussein should feed us, an agreement by which he took care not to lose, as he gave us all the way nothing but dry beans boiled, and weak pilaff.

*Tuesday, February 21st**.—As the calm lasted all night, when I rose in the morning after a much better night's rest, and much less molestation from the usual plagues of ships of this country than I had been accustomed to, we were still thirty-five miles distant from Marmora, over which I saw the sun rise in all its beauty. The little wind we had in the morning was north-west, but in the afternoon it changed to south-west, and reduced us to the necessity of tacking; in the evening it blew a thorough gale of wind, and going on deck, I was astonished to find that we were still going with all sails up as if in a calm sea at mid-day; I represented the danger, but in vain; the Turks were excessively angry at my remonstrances, which they said would bring misfortune: this is the worst of Turkish destiny. "If we are destined to perish, all precautions will be in vain," is their constant axiom, and exposes them to constant danger: I was, therefore, forced to content myself with the reflection that the Candiotte Greeks are the best sailors in the Levant, and was glad, at eight o'clock, to see our boat safe anchored in the large semi-circular port

* I should premise that there is a point and a quarter variation to the East in the compass.

of Heraclea. A few crumbling walls are all that remain here to attest the antiquity of the city, and on the hills round are several barrows, like those in the Troad. It was very cold to-day, owing to the high wind. (Fahrenheit's thermometer stood at fifty.) An amusing dispute occurred this evening among the Turks at prayers : Tussein, owing to the cold, wanted to perform his ablutions in warm water, but this the devotee would not allow to be lawful, insisting that there was no instance on record of Mahomet having so indulged himself. Tussein retorted on the devotee, that he had been praying sitting, which he was sure was not consistent with their religion ; but the devotee replied, that he had only done so this evening during the gale, when the ship rolled so that he could not stand on the deck, and that in this case there was a special permission granted to Mussulmans at sea to pray sitting ; and on reference to authorities, I find the latter was right.

The next morning, at six, we left Heraclea, and the wind having again changed to north-west, sailed down the barren coast of the Thracian Chersonesus, at the rate of four knots an hour. At noon we were eight miles to the west of Marmora, whose mountains, though by no means high, were sprinkled with snow. At four, P. M., we entered the Hellespont, and at a quarter before ten, anchored at Gallipoli, that we might pass the castles of the Dardanelles during the day. The wind was not to-day so cold as yesterday.

Thursday, February 28rd.—At a quarter before six,

Meyer and I walked a little about Gallipoli, the port of which is protected by a mole and a castle, that appear to be Genoese. The city, which is large, consists of miserable houses, and dirty streets. I went to the house of our vice-consul, a ragged Jew, by whom I was conducted to a Greek, who had a small square basso relievo of too beautiful execution to be of the low empire, which I saw two years and a half ago, when I passed with the Ambassador: he then asked 700 piastres for it, and I bargained for it now, thinking that time would have made him lower his terms: I offered him 300, but he still obstinately insisted on 700. The consul told me that Gallipoli formerly contained 12,000 houses, but that within the last three years, owing to the wars of Servia, and the pirates and robbers of Thrace, whose outrages compelled the inhabitants of the neighbourhood to seek a safer residence, it had been increased to 16,000, of whom the greater part were Greeks; and that the Jews, and Franks, and Armenians, did not amount to more than 200 souls: that in the violent plague of the autumn of 1812, there died here 2,500 Turks: that the inhabitants grew a little corn in the environs, but not enough for a quarter of the population of the city. At half past seven we left Gallipoli with a moderate breeze from the north-east, and soon lost sight of that city and Lampsacus. At noon we anchored at the Dardanelles, and Dupont and I walked up the town, and smoked a pipe at Signor Tarragano's house. The captain of our boat plagued me very hard to lend him 200 piastres to buy

some earthen ware, which is here cheaply manufactured, and which he expected to sell at a great advantage further south, but I was too well acquainted with Candiotte faith to comply. We went aboard again at a quarter before three, contrary to my expectation; for the wind was excessively high, and the Turks seldom quit a good port in bad weather. At sunset we passed Troy and Tenedos, and passed a most miserable night; for though the wind was directly aft, the boat rolled almost on her beam ends.

Friday, February 24th.—We were so discomposed by the violent motion of the ship, that we did not go on deck till eight o'clock; when, to our great delight, we anchored in the port of Scio, which is, however, so open to the north and south winds, that anchorage did not at all steady us. A boat came off from the shore, and made strict inquiries about plague, (for the Greeks here have sufficient influence to enforce quarantine;) but on being assured that there was none at Constantinople, the boatmen consented to take us on shore. The Sciotes suffered considerably in the late plague, as I have observed in the first volume. Owing to the swell, the boat did not land us without great difficulty. Of the beauty of the environs of Scio, the rich gardens of lemons and oranges, (of which the consul told me Scio exports annually an amount that clears her four millions of piastres,) I have before spoken; but those who have seen them, will agree that they cannot be dwelt on too largely. The extraordinary fertility of the island may be attributed, in part,

to the enormous size and height of its mountains, which, besides increasing the heat and keeping it well watered, must be constantly enriching the soil with fresh contributions of earth. The island is, however, in general rocky, and well deserves the epithets Παικαλίσσα, and Pietrosa, bestowed on it by Homer and Tasso. The town is built completely of stone and brick, and is much cleaner in appearance than the eye is used to see in these countries. We went to a very fair inn, where we got a tolerable dinner, and good wine; which still bears its ancient character of not being very strong. They gave us also mastick rackee, (weak white brandy, impregnated with mastick,) of which great quantities are made here, and nearly all the mastick used in Constantinople, (which the Turks are very fond of chewing, thinking it good for the teeth,) grows in Scio. After dinner we went to visit the English vice-consul, from whom I had received a very civil message, and in whose note book I was pleased to see the names of a great number of my countrymen. He told me that the whole population of the island amounted to 150,000, of whom no more than 1,400 were Turks; that it contained nine mosques, and but very few catholics; that the number of souls in the city was now about 35,000. I wished very much to see the seat cut in the rock, which is called Homer's School, but as it was at an hour's distance from the city, my short stay would not allow me. The thing that struck me most was the extraordinary costume of the women, (all dressed alike) which has remained

nearly unchanged for centuries, for it now resembles the description given of it by Pietro della Valle, who visited Scio in 1614, and it equally answers to that of Tournefort. It differs from the Greek dress in a thick quilted cushion, which goes all round the body from the top of the neck to the hips, and is fringed with silk, and otherwise ornamented, according to the taste or condition of the wearer. Never did woman so completely succeed in disfiguring her shape and making herself frightful. The port is protected by a very good mole, on which stands a light-house, and a large fort, apparently of Venetian construction, but now falling to ruin. Into the latter no *kat* is allowed to enter. At three P.M. we left Scio with a strong wind quite aft, which at night swelled into a gale that rejoiced us, (though it made our situation uncomfortable to the highest degree), as we were informed every where that there were pirates at Samos, (off which island we arrived at midnight) to whom we should inevitably have fallen an easy prey, if the weather had been calm.

Saturday, February 25th.—The wind moderated in the morning, but still sufficed to carry us at about six knots along the stony coast of Asia, the precipitate height of whose mountains was a magnificent feature in the scenery. At eleven we passed the islands of Lero, Stanco, and Nicero. Stanco (so called in Turkish, though the Greeks still call it Cos, its ancient name,) appeared on the eastern coast, by which we passed, a very stony soil; but in the interior I was told

it is very fertile. The town, standing on the north-east side of the island, looked very clean, being built of a whitish stone, and contains, the Greek sailors told me, about 2,700 houses. I could distinguish many minarets (by which I conjecture there are a good number of Turks in the town), and a ruined castle, apparently Venetian. It is well sheltered from westerly winds by very high mountains. We distinguished many rich meadows and pretty spots, but, in general, the side we saw did not appear well cultivated.

While we were off Cos, we were amused, rather than annoyed, by a specimen of Turkish superstition. Meyer and I had pulled out a pack of cards, and were beginning to play, when Tussein came into the cabin. He begged us, for God's sake, to desist, or some misfortune would most assuredly happen to the ship; to confirm us in which opinion, he related to us the following adventure, which had happened to himself, a few years ago, during the war between England and Turkey.—He was detained at Rhodes twenty-eight days by contrary winds, during which he amused himself by playing cards with the crews of some other ships, also detained, who came to visit him. The captain of his ship, much vexed at the delay, at length said, he was sure there must be some cause for the contrary winds, and going down to search the cabin, found the cards, which he flung overboard in a great rage. Immediately the wind became fair, and they had a very prosperous passage to Alexandria; but the other ships, three in number, whose crews had not

thrown away their cards, were all taken by the English. To-day, too, I had another specimen: as we were turning round Cape Crio, a slight *coup de vent* discomposed the equilibrium of the vessel. Mustapha, an old Turkish passenger on deck, instantly exclaimed, in a vehement fright, that this was occasioned by our drinking rum, and our impure practice of not washing ourselves after meals, which would infallibly cause the destruction of the vessel, if we continued them. There was a pie too, with pork in it, which Meyer had imprudently brought, which annoyed the true believers terribly; indeed, I was astonished that they permitted us to eat it.

Immediately on turning the cape, we discerned the high mountains of Rhodes. Towards evening, as we approached it, we distinguished numerous villages on the north side, whose environs appeared tolerably well cultivated. The town being situated on the north-eastern extremity of the island, we saw the site of it a tedious time before arriving; the first things clearly distinguished are a dozen or fifteen windmills, but on a nearer approach, the castle and fortifications burst on the view with a pleasing suddenness. We anchored in the port at the moment when the sun was setting over the city, with a brilliancy which still entitles it to Horace's epithet of *Claram Rhodon*. Had I known nothing of the history of the island, I am almost confident that I should have perceived the fortifications to be built by the same master-hand as excites our admiration in Malta.

To my eye, they resembled them exactly, presenting the same happy combination of massy strength with the appearance of elegant lightness; yet, in some parts of them, I was surprised by the thinness of the walls, which were not above two bricks thick. Another singularity too struck me, in the cursory glance which I cast on them. History tells us, that when the knights of Jerusalem abandoned Rhodes to Solymán, they left him nothing but a heap of ruins; whereas the fortifications near the sea (which would have sustained, one would think, the brunt of the attack) are scarcely injured; and I cannot believe that the Turks restored them as they now stand, there being many crosses in the walls. The town itself is of stone, and very neat looking, and palm trees (which here bear fruit), here and there nodding over the walls, have a very picturesque effect. On entering the port, the eye is fixed on two large round towers, strengthened by cannon, between which, in the centre, stands a very considerable square one, (bearing the name of St. Nicholas; a correct drawing of it is given in M. de Choiseuil Gouffier's *Voyage Pittoresque de la Grèce*;) with four square turrets on its top, one in each corner and a fifth in the centre, which serves as a lighthouse*. Within this port is a mole, which in-

* The distance between these towers was too great to admit of the idea that the Colossus stood there. Respecting the site of the Colossus, see Vol. III. The tower of St. Nicholas is celebrated in the unsuccessful siege of Rhodes by Mahomet II., in 1481.

closes a second very small harbour. In the middle of the town is a very large strong square castle. I could not see the town to-night, as at sunset the gates are shut. There is an ancient *hatty sherif* (decree) of a Sultan, bearing that no Christian shall sleep in the town on pain of death. This is said to be owing to some attempt of the Christians to recover the city. I went ashore, however, with a boat full of the crew, and sat an hour in a coffee-house outside the walls. I walked on the deck till midnight, contemplating with delight a bright moon, shining on a city which had sustained the two most furious sieges in ancient and modern history,—defended by native heroism against the powerful Macedonian, and by foreign zeal against the barbarous Turk. The former of these sieges was the more remarkable, and is deserving of the more consideration from the friend of humanity, from its being the only one recorded in ancient history in which a cartel was agreed on for the lives and ransom of the besieged. (Hume's Essay XI.)

Sunday, February 26th.—At sun-rise, I went ashore with Dupont and Meyer, to look at the town. Immediately on landing, my eyes were attracted by a beautiful Grecian antique, a small altar of a round form, standing about three and a half feet out of the ground, hollowed at the top like a basin, to the depth of about eight inches, ornamented with a garland of flowers, supported by two ox-heads, and bearing a short inscription, of which the only words I could make out were, ΑΠΟΛΛΩΝ . . . ΧΑΙΡΕ,

whence I supposed it to have been an altar to that deity whose worship was common at Rhodes, the medals of which bear his head; I subjoin my sketch of it: it is placed in its present situation that the vessels in the port may be made fast to it by their cables.



We walked a little about the town, in which there is nothing remarkable, except the arms of the knights frequently stuck upon the walls, and several very beautiful mosaic pavements formed of small black and white stones in the streets and in the courts and rooms of many houses. Many of the old stone-houses are falling to ruins, and the Turks supply their place with miserable wooden ones. We then visited the Capuchin convent, where we bespoke a dinner, and the French consul, Mr. Magalo, an old gentleman, who received us very cordially; he was

dressed in an immense cocked hat (for which he begged of us a white cockade) and a thick great coat, both of which had served him during all his stay in the island, thirteen years, as he could not make up a Frank dress here, and our cruizers prevented his receiving any thing by sea from Marseilles, his native place. He told me that Rhodes is 150 miles round, and contains from 15,000 to 20,000 inhabitants, of whom 5,000 are Turks, and 1,000 Jews: that the island is the property of the Sultan, from whom its revenues are farmed by its present Bey, who pays him half a million of piastres annually, and every two or three years builds a frigate for the state: that, though not a fifth of the island is cultivated, and it produces no fruit but oranges, (which we bought at a para each—dear for the Levant), yet it grows a great quantity of corn (which the rich Turks 'hide, to export for their private advantage, so that even bread is dear) and some wine and oil;—the wine we thought tolerable—it is red and sharp-tasted: that its commerce is very inconsiderable: that it has no cattle, and scarcely any fowls, particularly new, they having been all sent to the Turkish fleet and army lately acting against the rebel governor of Satalia. At noon, we dined at the convent, and at half-past one went on board. In our way to the boat, I observed some cannons on the fortifications, nearly as big as that at the Dardanelles, and met a Greek, with a few medals, which he refused to sell me, except I would buy his whole

collection. I observed among them, one of Rhodes, with the name of ΑΡΤΕΜΙΣ (Diana) on the reverse. We sailed with a fresh breeze from the N. W., and at sun-set were off the Cape "di sette Capi," on the coast of Lycia.

On arriving at Rhodes, my first inquiry naturally was for the English vice-consul. A dirty Jew, who served us all day for conductor, told me that he had been dead a year and a half, and was not yet replaced, but that he and his family served as dragomans to the consulate. We went to his house in the city (for the Jews are allowed to sleep within the walls) and saw his brother, who had served Sir S. Smith in the island, during the expedition to Egypt, and had not yet quite forgotten his English. But at the convent I was told that the functions of consul were performed by a Signor Zambelli, a man of Neapolitan family, born here, who was represented to me as a great rascal, that acted without papers or authority. As the violent invectives used against him plainly shewed that there was a party spirit in the business, I sent the Jew to him with my compliments, requesting to see him at the convent. He delivered my message apparently in his own words, for Zambelli came in great agitation, saying, that he would soon shew me he was not such a fool as to act without powers. I explained to him, that there was no occasion for speaking with such heat, as I had merely wished to see his papers, from my knowledge that the ambassador would be displeased if he knew that any one acted

as an English agent without adequate authority. He accordingly went to fetch his papers, and drew me aside to shew me them. I found among them some despatches from Mr. Spencer Smith, and strong recommendations from several English officers of high rank, but no patent, without which, I convinced him, he would be highly culpable in acting officially. A violent quarrel ensued afterwards, between one of the Capuchins and Zambelli, in which the latter was passive, while the former disgraced his habit by loading him with all the terms of abuse that the copiousness of the Italian language could supply.

I saw here a Maltese captain, who had put in to repair his ship injured by stress of weather. He told me that he was in great distress for assistance, having no consul to apply to, and that the Bey had made him pay forty piastres for anchorage, which he suspected to be an unfair demand, though it was supported by the Jew, who conducted us, in his character of dragoman. I took him immediately with me to the French consul, to ask whether the French ships paid that duty. He assured me to the contrary; but the Jew still insisted that it was a lawful *dritto di carina* (harbour due), incurred by the Maltese having anchored in the *inner* port. I begged Mr. Magalon to examine into the business, and to make the Bey restore them if the demand were found unjust; and he officially assured me (pulling off his enormous cocked hat, at which I could hardly help laughing) that he would, both in this and all other instances.

use every exertion in defence of the rights of English commerce. Such is the state of our consulates!

There were also in Rhodes a Cephaloniote and a Ragusan vessel, both driven in by bad weather. The latter had been forced by a *coup de vent*, from the coast of Sicily, having had its pilot, captain, and four men, washed overboard. Driving thus without their conductor, the first land they could stop at was the coast of Cyprus, which they did not recognise. Thence they had turned back, and made their way to Rhodes.

Monday, February 27th.—At midnight the wind calmed; but a breeze sprung up at half-past nine this morning, which at half-past ten brought us off the insignificant island of Strongili, and the small village, also on a little island, of Castel Rosso, supposed by some to be the ancient Megiste (called by Strabo, Cisthene), and by others the island Rhoge of Pliny. Rhodes was out of our sight, and we were again off the rocky mountainous coast of Asia, near which were several boats, with apparently the same destination as ours. We anchored in the outer port of Castel Rosso, where we were obliged to stay, for the wind changed at noon to north-east by east, which, besides being against us, is a very dangerous wind, as blowing from the bay of Satalia—the Biscay of these parts, from the high mountains on whose coast it pours down in violent gusts. Here was moored an Idriote vessel, which had lost her two top-masts there. It blew very fresh, which, together with

the deep snow on the mountains of Asia, contradicted a burning sun that half persuaded us it was summer.

The shore under which we anchored rose very precipitately into a high mountain, on which stood a Venetian castle, very strong, but commanded by a higher mountain near. It was now in ruins, yet the Turks had two or three cannons on it. On going round to land, we saw another most excellent inner port, and a considerable dirty village, consisting of about 500 stone houses. There were a few boats fishing, but not, the seamen told us, with much success. We escaped immediately from the filth of the village, and strolled a little into the country, which is picturesque from the towering height of its rocky mountains; but we saw no trees except a very few olives and palms. Near the village are three reservoirs, that receive the water from the heights, built with round domes, which at first made me take them for small mosques. At these we saw some very pretty Greek children drawing water, whose dress more resembled Arabs than Greeks, from the quantity of broad rings hanging in a string down their breasts, and thicker ones on their arms and ancles, all of silver. These, we were told by some Greek boys near, though only, the one about twelve, and the other eight years old, were both betrothed. Round their necks they wore a number of Venetian and Dutch sequins, like the Albanian and Greek girls. This village, we were informed, is governed by the Bey of Rhodes, and garrisoned from Caramania. It im-

ports wine and rackee from Samos, which renders it a delicious port to the Turkish and Greek sailors (more than half of our crew were daily drunk here), though it would be difficult to imagine a more wretched place. The stone houses, built of rough masses without mortar, are every where falling to ruins, and the interior of them is a mere hovel, without flooring, ceiling, or wainscoting. At sun-set we returned on board to sleep, and in the night the wind changed to south-east by east.

Tuesday, February 28th.—In the morning, Dupont and Meyer being set out on a shooting expedition, I walked to the village by a picturesque path cut in the rock, from which I saw a door below the castle, cut in the rock half way down the mountain, and at the bottom a cavity, now nearly filled up, probably a subterraneous passage to the fort, supported by planks that yet remain. On mounting to this door, I saw it was the entrance to a chamber, about five feet square, cut out from the rock, evidently Venetian work. As there is no outlet except the entrance, I conclude it to have been a station for a watch, especially as it is well concealed from the sea by the jutting of the rock before it. I strolled about the village and its environs, and climbed up the mountain, whence I had a view of the strait between the island and the coast. The mountain, from the reddish iron colour of its rock, I should suppose to be volcanic, and I had observed the same in a great part of the coast of Asia as we sailed along it. The back streets of the

village are cut out of the rock, and in many places so precipitate, that former inhabitants (for the present ones are too lazy) have found it necessary to hew steps. When I returned in the afternoon to the miserable hole, that served both as coffee-house and barber's shop, I found there two Turks just arrived from Aleppo, with whom I conversed through their servant, who spoke Greek. They were very civil, and offered me their pipes. Both of them bore on their cheeks large scars of the *Bouton d'Alep*, a large tumour, that marks the face of every resident in Aleppo, and the scar remains for life. Meyer and Dupont returned at half-past three, having killed a fine red-legged partridge and two thrushes. Dupont delighted the two Turks by talking to them in Arabic, the only language they understood*. We adjourned to the hovel of a Greek near, where we dined off pilaff and a chicken. When we returned on board at sun-set we found all there very sulky, as Tussein had been quarrelling with the sailors for being all intoxicated.

Wednesday, March 1st.—In the morning I set out on a shooting party with Dupont and Meyer, accompanied by one of the Turks, whose acquaintance we made yesterday, and who came aboard early, and made us a present of three rolls of Latikea tobacco. We again ascended the mountain at whose top (where were cut about twenty stone steps) we met seven

* In Syria and Egypt it is very common to meet with descendants of Turks who speak only Arabic.

or eight little Greek girls, descending with large bundles of sticks, by the sale of which, in the village, many of the poor maintain themselves. The country at the top we found generally stony, but in some parts rich and well watered. We stopped to breakfast near a Greek church, where we found excellent water in a hole of the rock, and were shaded by a large olive-tree. Before us was a large marsh, in which my companions were delighted to find red-legged partridges*. From the other side of it we saw the open sea, which was calm as a river, but the little wind there was, was the same as yesterday. Here the Turk told us his story, through Dupont. He was born in Aleppo, and lived there very quietly, till lately the Sultan sent an order to the Pasha of that city to put to death all the Janissaries, of whom he was one. His comrades, to the number of sixty, were in consequence all butchered; but he saved himself in the garden of Mr. Barker, the English Consul (near whom he lived) who afterwards hid him in his house, till he lately found an opportunity of escaping, with a large quantity of Shiraz tobacco (for the Narguillay, or hooker) which he hoped to sell at Constantinople to great advantage. As we walked on we came to the hut of a Turkish family on the mountains (formed of thick brush-wood, covered with goats'-hair carpets, and including an

* These birds are frequently tamed by the inhabitants of Asia Minor, Syria, and Egypt, and run about the house like chickens in England.

oval space of about, (twelve feet by six) where we got some excellent yaourt. There were only women inside, so that it, was not without much persuasion, powerfully aided by the production of paras, that we induced them to supply us. A little further to the west, on an isolated height, we found the ruins of a small town, apparently Venetian, as the ruined houses bore quite a modern appearance. In the apartment of one of them, we remarked a small pedestal, about twelve inches high, and three square, but without any inscription. The site I supposed to be that of an ancient Greek town, as the rock was laboriously hewn in many places. Close to these ruins we dined on a flat rock, about ten feet square, which made us an excellent table, and by the side of a large well, down the inside of which was cut a staircase, about three feet wide, but it was now so choked up, that the depth of it, water and all, did not exceed 25 feet. During our dinner, we enjoyed a delicious view of the unruffled sea, with the brown mountainous coast of Asia and Rhodes just visible in the distance. When we had dined, the Turk left us to return to the village. We continued our road in search of game, sometimes climbing mountains, over steps formed by gigantic masses of rock, at times so precipitate, that we were forced to trust for support to the wild shrubs that sprung from their interstices, sometimes walking through a delicious meadow, of which the high grass (whose verdure was not yet destroyed by the heat) seemed never to have been disturbed by other tread

than ours. In scrambling over the mountains, Dupont had a narrow escape. A large mass of rock that hung loosely above, and was probably disturbed by his laying hold on some shrub near it, detached itself, and was rolling down rapidly upon him, when it was providentially intercepted by a jutting point that projected over him. My comrades being satisfied with their day's sport, (having killed four partridges, and four large thrushes) at sun-set we descended a mountain facing the village, by a path in the rock, well worn by the feet of the villagers, and, by the assistance of a bright moon, found out our boat.

Thursday, March 2nd—In the morning it rained for two hours, after which we went fishing in a boat round the port with one of the Aleppines; of the fishing we were soon tired; Dupont, however, stuck to it with some constancy, which only proved to him the truth of Captain Morris's observation, "The devil a thing do you catch but a cold," that lasted him through the whole voyage, and made him so hoarse, that he passed his time in the alternatives of whispering and coughing. Meyer and I bathed from one of the rocky islands with which the port abounds, and I frightened the Aleppine by swimming out to his boat when he was fishing at some distance from the shore, as he thought I was drowning. The wind remained at south-west.

Friday, March 3rd.—It rained the whole of the day: notwithstanding, I strolled ashore to the town, and was sitting down in a coffee-house, when the

master of it came to tell me surlily, that he kept a house for Mussulmans, not for Giaours. As, however, he did not turn me out, for dignity's sake I kept my place for a few minutes before I changed to another.

I met here to-day with a poor Frenchman, serving on board a Greek ship, who had been one of 250 prisoners sent from Moscow to Constantinople, whence he had made a voyage to Alexandria, in which port he had met with two French ships, bound for Marseilles, that both refused to let him work his passage on board them. He had found more humanity in the captain of a Greek ship there, bound for Malta, and forced in here by bad weather. I met, too, with a more intelligent Greek than usual, who gave me the following information relative to the island: That the village, the only inhabited part of it, contains about 500 houses, through which are scattered 100 soldiers from Caramania, as a garrison, who are the only Turks here, and as they are changed yearly, do not bring their wives and families, which accounted for our not having seen here a single Turkish woman. That nothing grows here but a very few olive and palm trees; that the inhabitants draw all the necessities of life from Satalia, and sell them at an exorbitant rate, to the ships that touch here, by which, and boating for the vessels here, and building a few *saccolivas*, (large boats) of which they bring the materials from the opposite coast, they pick up a wretched livelihood. On my observing by chance that there were no dogs in the place, as in most Turkish towns,

he told me, that the people were so poor, and so avaricious, that if there were any, they would be all starved to death. The wind changed to-day to north-east by east.

Saturday, March 4th.—We set off early on a walk to the east side of the island, the mountains of which are equally high and precipitate, and varied by shrubs and immense masses of rock. On our way we met one of the village girls, returning with her bundle of wood, at a narrow defile, and stepped aside to make way for her; a piece of politeness which astonished her, and of which she at first refused to avail herself, saying, that we were men, and men ought always to precede women. I could not help smiling, to think how unpopular this doctrine would be in St. James's-street. While we were at the top of a height, we saw a water-spout out at sea; we were too late to see the beginning of it, which I lamented, but we plainly distinguished the long spout pouring from a cloud, and the sea below spraying up to the height of 40 or 50 feet. These are very dangerous to shipping, except they can succeed in dispersing them by disturbing the air with a cannon. At two o'clock we returned from our walk, but were detained in the village till five, by a violent tempest of alternate hail, snow, rain, and wind, which latter in three hours shifted to every point of the compass. When we walked to the shore, and made signs to the boat to send for us, they answered that they could not come immediately, as they were eating, and kept us ten minutes, during

which we were wet through. On reaching the boat we did not fail to complain of this most strongly to the captain and Tussein, who assured us that it was not their fault, they having been served so themselves to-day; but that the crew had positively refused to stir till they had done eating; and that the captain had no authority over them, as they were ~~the~~ strangers, whom he had picked up by chance. At night wind south-west, and calm.

Sunday, March 5th.—In the morning I walked shooting with Dupont and Meyer, round the high mountains of the south-west coast, which completed our tour of the island. The gun being out of order, and they having in two hours taken only a small thrush, I left them and walked down the mountain to the town, where I sat for two hours, smoking and talking with the Greeks. I saw to-day many of the garrison, who were miserable ragged half-starved wretches, with no arms but a long yatagan, dressed in the dress of Caramanlis, which consists of one long vest, tied at the waist with a very broad girdle, and a high white turban with six folds rising one above another, not folded, as usual with the Turks, within each other. The Greeks were all dancing very merrily on board their ships, to celebrate the end of their carnival. The wind to-day was at north-east.

Monday, March 6th.—The wind to-day being north, at noon, to our great delight, we sailed, and left Castel Rosso, with which we were all heartily disgusted; particularly I, as I am no sportsman, and

had not a single object to engage my attention; I could not even find an ancient medal here. There was a very great sea, as there generally is near the bay of Satalia. When I went on deck, an hour after sun-set, I found that the wind had again changed to southerly, and that we were close under the coast, making for a port; no one on board knowing where we were, or which way to turn the vessel's head. At midnight we were told that one of the Greek sailors was dead; he had been ill three days, and no one had told us, whence we were in no small alarm lest it should be the plague, particularly as the two young cabin boys, of whom the youngest named Mootzo, was his brother, was taken ill the day he died. This poor fellow when he had seen Dupont and Meyer lying sea-sick on the deck near Scio, said to a Greek near him, "I should not wonder if one of these Franks were to die,"—meaning Meyer, who seemed the worst. "Die?" replied the other, "oh no, they will live as long as you." In the morning as we got near the port, the Turks said it would be impossible for the ship ever to enter the harbour with a dead body on board; they, therefore, carried it ashore in the boat, and threw it into the ground without any rites of burial, which might have been performed at Castel Rosso, where there are Greek priests. I was surprised at the other Greeks not insisting upon it, but they did not seem to have any great ideas of religion.

At eight o'clock we anchored, and conceive my despair when going on deck I perceived we were in

the inner port of Castel Rosso. We remonstrated, observing that of eight ships which sailed yesterday we were the only one returned ; but the Turks said they had fancied they were further on, and did not recognise their mistake till they were in the port. We then proposed taking a row-boat, or going by land, but all our plans proved impracticable : there was no row-boat, and bodies of the Turkish army lately acting against Satalia were scattered about the country, plundering and assassinating : we had, therefore, nothing for it but patience.

Tuesday, March 7th.—At eight, as I have mentioned, we anchored, and amused ourselves as well as we could, washing our handkerchiefs and linen in clefts of the picturesque rocks about the village. The wind changed to-day to north-east. I was better off than my companions, having taken the precaution to leave Tasso out of my trunk. But we were so much distressed at returning to a spot for whose wine our drunken Turks seemed to have so strong an affection, that we could do little else than talk of our ill-luck.

Wednesday, March 8th.—In the morning the Greeks brought a priest aboard to bless the ship, and particularly the birth forward where the Greek died ; and, to my great astonishment, the Turks very quietly let him sprinkle holy water into their after-cabin. We were glad this morning to be convinced by seeing the cabin-boys, who were doing well, that their disorder was the small-pox, which we had all three had.

We strolled about the country in the early part of

the day, but at noon the wind turned to the north, and at five o'clock we delightedly had another adieu to Castel Rosso. We had a fresh fair breeze which carried us for four hours at the rate of eight knots, but it calmed at midnight, the sea, nevertheless, remaining very heavy. I find that the Turks have the same superstition about whistling as our sailors, for the captain called out to me to-night, "μὴ σφηνίζε-ῖναι κακόν" "don't whistle, it is unlucky;" and when I was asking him if he thought we should be at Cyprus to-morrow, he hastily clapt his hand on my mouth and answered, "ὁ θεὸς καὶ ἴσται," God knows. A Turk thinks there is great impiety in any speculations about the future. The next morning it was calm, but at noon and through the evening and night we had a fair breeze. There was just as much sea during the calm, as if it had blown a gale of wind, so that we lay in bed all day in a state much too miserable to conceive.

Friday, March 10th.—At day-light we saw land, about thirty miles a-head; but as we had not kept our course all the day and night before, it would, but for our impatience, have been amusing to hear the disputes among the sailors what land it was; some said it was the coast of Egypt, some of Syria, and some, who, thank Heaven, were right, of Cyprus. It was a calm with a high sea all day, so that we remained in the same state as yesterday, except that we were more hungry, without being able to eat. We were amused this morning by seeing the Turks throwing bread overboard to the sea-gulls, that their coming

near the boat might bring the wind, taking care to throw it over the stern, that, as they said, the wind might be aft. An hour after midnight, I shall never forget it, there came on a most terrible hurricane from the north-west, which lasted till two o'clock, and we feared must inevitably upset us. The sailors (who were all asleep when it began) thought so too, and were in a dreadful fright, as they told us the next day, and many ropes were cut for want of time to unfasten them. Nothing but the signal mercy of Providence could have saved us from such a tempest, in such a vessel, worked by such hands. The captain never stirred out of the cabin, and when pressed by Tussein, and all of us, to give his assistance towards saving his vessel, at length fairly confessed that if he went he did not know what rope to handle, nor would he pay any regard to our remonstrances, that if he could not command he might at least be useful in obeying. What increased our danger was, ~~the boat being~~ loaded with nuts, which on the first puff of wind immediately rolled over to one side. Thank God she lived through it, and afterwards scudded easily under one sail, at a good rate.

Saturday, March 11th.—At day-light, to our indescribable happiness, we found we were close to Cyprus. It was nearly calm in the early part of the morning. At ten o'clock we were under the south-west coast of the island, gazing on the celebrated Paphos, which now bears the name of Baffo, though there are no remains of it but the small hill on

which it stood, and (I was afterwards told) sixty-two subterraneous chambers, probably of the temple, not yet filled up, as are a great number of others near. In the afternoon there sprung up a breeze, which carried us at six knots an hour along the coast; it is much lower land than I was used to see, and very marshy, which in the heat of summer produces fevers, and renders the island a very dangerous residence. I did not see the coast to-day in its beauty, as it was raining very hard ashore. In the evening it began to blow very strong, and all night there was quite a gale, from which we sought shelter in the large bay of Limesole, where we anchored at half past six, too late to enjoy the prospect of the village and its environs, which the last glimpse of day-light just enabled us to perceive.

Sunday, March 12th.—Three hours after midnight we weighed and left Limesole. When I went on deck at eight o'clock, I found we were but just turned round a point which hid that village from our view, and were in a dead calm. The whole of the coast that we passed to-day was very verdant, and varied by moderate mountains and rich valleys, which at intervals contained most delicious meadows. At eleven o'clock a breeze sprung up, that carried us first at three, and afterwards increasing, at five and seven knots an hour. In the afternoon we passed Cape Citti, whence we saw the pretty village of the same name, (built, it is said, on the site of the ancient Citium), and at ten miles' distance, the Marina of Larnaca, before which we anchored just at sun-set,

and were delighted with the neat appearance of its houses, with its verdure, and its palm-trees. We went immediately ashore, and I was pleased on landing to be accosted by a Turk, who spoke a little English, which he had picked up when a boy, from the ships employed on the expedition to Egypt, that anchored here. We walked immediately to Larnaca, about a quarter of a mile distance from the Marina, where I went to the house of the English consul, to whom I delivered despatches from Mr. Liston, and who received me with the greatest hospitality, and put me into a very neat room, where I soon forgot the fatigues of my voyage in a good bed, which was the more acceptable, as I had slept on boards in the boat without pulling off my clothes. Mr. Vondiziano, my host, is a man in easy circumstances, (a native of Cephalonia), whose family consists of a wife and five daughters.

And most heartily glad ~~we were~~ to escape from a boat, in which there was no subordination, and each man had equal command; and besides the danger from their ignorance, most of them were Candiotes, which is saying all that is bad of them, as the Candiotes are, without any exception, (if the palm be not disputed with them by the inhabitants of the Seven Islands), the most atrocious scoundrels of the Levant, so fruitful in villany. I have already mentioned the sailor who had killed four men. They are so revengeful, that these murders are, in a moral point of view, little thought of by them, and so skilful

at the gun and pistol, that they seldom miss the object of their hatred. Our captain told us, that he had often seen one aim at a number of paras on the head of another at the length of our vessel's distance, and carry them off (with a pistol) without hurting the man: this, however, we did not believe. They commonly practise by throwing into the air stones smaller than the pistol-bullet, and he is thought a wretched marksman who misses them. They marry with the Greeks, and drink all liquors to the greatest excess. — In short, they are restrained by no considerations either of religion or morality. We were, therefore, very glad to get out of their hands, as, to say nothing of the wretchedness of our accommodations (of which a traveller has no right to complain), we had been obliged for the latter part of the voyage always to appear, and even to sleep, with arms about us. We were induced to do this, because on the day when we first entered Castel Rosso, one of the crew, the Turk who was forced to fly for murder, after a dispute in which he had treated me with great insolence, had drawn his knife; and though he had sheathed it instantly on my showing him my pistol, we thought it as well to be on our guard.

Monday, March 13th.—When I rose in the morning, I was happy to find myself in the house of a British consul, who keeps up the dignity of his character. He has the King's Arms over the door of his house, at which two Janizaries are stationed.

From the 13th to the 16th, I employed myself in

writing with ink my journal, which I kept in pencil as I came along. Indeed the streets of Larnaca being unpaved, are so miry that there was little temptation to walk. From my window I had a view of a flat plain, bounded by mountains, which being all marsh land, must be fatally unwholesome in summer. I was glad to make acquaintance with Mr. H., an English merchant, living at the Marina, who introduced me to his wife, a native of the island: he strolled with me about the bazaars, which are mean and unprovided; and showed me the Greek church, a heavy building of the Low Empire, and the English

burying-ground, where are interred many Englishmen, some of whom have handsome tombstones over them, dated the beginning of the last century, when the English factory here consisted of fifteen or sixteen houses. The burying-ground is now, however, falling to decay, as the Greeks also are interred there, and many masons have been working on the tombs, by which they have quite effaced the inscriptions of the flat ones. The Marina consists of warehouses, and a few houses and huts, in which live some merchants, Europeans and Greeks, porters and boatmen.

Thermometer (of Fahrenheit) on the 15th 68, on the 16th 70.
Thermometer taken always at noon, if the hour be not particularly marked.

Friday, March 17th.—Cyprus, Mr. V. tells me, is nearly 600 miles in circumference; an extent which would require at least a population of a million to cultivate it so well as the excellency of the soil deserves; especially as, un-

Thermometer
55.

like the other islands of these seas, it is chiefly laid out in fine plains, a very small part of it being mountainous.

The population has, however, been reduced by the tyranny of the government, to between 60,000 and 70,000 souls; of whom about 40,000 are Greeks: of these there are in Larnaca, including the Marina, between 5 and 6,000; and in Nicosia (which, under the Venetians, contained 80,000) 15,000. These are the only populous towns of the island, the others being almost desert. Imperfectly as it is cultivated it abounds in every production of nature, and bears great quantities of corn, figs, olives, oranges, lemons, dates, and indeed of every fruit seen in these climates: it nourishes great numbers of goats, sheep, pigs, and oxen, of which latter it has at times exported supplies to Malta. Its principal commerce consists in cotton, wool, provisions, (of which it sends supplies to Syria and Egypt, and particularly did so to our expedition there) and silk, of which latter the trade was 150 years ago so considerable as to attract here an English factory. The following is the state of its commerce, delivered from the Custom-house about ten years ago; being the annual amount of the exportation:—

COTTON,—average quantity 3,000 cantars; (the cantar here is 180 okes, four times that of Constantinople); average price 280 piastres a cantar: nearly all this goes to Europe.

WHITE SILK,—average quantity 10,000 okes of 400

drachms each ; average price 15 piastres an oke : nearly all goes to Egypt.

YELLOW SILK,—average quantity 5,000 okes ; average price 31 piastres : nearly all goes to Egypt.

WOOL,—average quantity 600 cantars ; average price 90 piastres : formerly all went to Europe, latterly all to Syria.

CATTLE and SHEEP,—from 8,000 to 10,000 head.

CORN,—in an abundant harvest, from 200,000 to 250,000 killoes of Constantinople (our Winchester bushel) ; average price from $2\frac{1}{2}$ to 3 piastres a killoe : all goes to Europe and Turkey.

BARLEY,—in a good harvest, 300,000 or 350,000 killoes ; average price from 35 to 40 paras a killoe : all goes to Europe and Turkey. Double, or even treble this quantity would, it is said, be produced, but for the mischief done by the cattle and horses.

OIL,—some years it is imported, there not being enough in the island for its own consumption ; in other years there is enough and to export : average price from 32 to 40 paras an oke.

CAROA, (called by us the locust tree, and producing a sort of bean) ; average quantity 6,000 cantars ; average price 9 paras the cantar : most part goes to Egypt, some to Syria and Constantinople.

WINE, of a year old,—average quantity 65,000 *cuse*, (a *cusa* is eight okes) ; average price from two to three paras the *cusa* : most part goes to Venice, some to the Black Sea.

OLD WINES,—from ten to twelve paras the *cusa*.

COMMONEST RED WINE,—average quantity 40,000 *cuse* : great part is consumed in the island, for drinking and making rackee ; the rest supplies European ships touching here, and is sent to Turkey : average price 40 to 50 paras the *cusa* *.

RACKEE, (weak, white brandy) —from 100,000 to 200,000 okes ; average price 15 to 20 paras the oke : great quantity is drank in the island, the rest is sold to European ships and sent to Turkey.

COLOQUINTIDA, (the bitter apple),—from 30 to 40 cantars ; average price from 180 to 200 paras the cantar : all goes to England.

MADDER,—average quantity 600 cantars ; average price from 80 to 100 paras the cantar : nearly all goes to Europe, very little to Turkey ; sometimes it will sell at 130 paras the cantar ; in 1803 it sold from 200 to 230 paras the cantar, being a bad crop.

TERRA D' OMBRA †, (an earth used by painters) immeasurable quantity,—average price two paras the cantar.

SALT.—There are two considerable salt-pits, one near Larnaca, (the best in quality) and one near Limesole. These produce annually 4 or 5,000 *araba* (a measure of a 1,000 okes each), which are sold from

* The wine is somewhat dearer now, owing to the depreciation of Turkish money in the last ten years.

† There is a green earth found in Cyprus, which with very little preparation, makes a dye of that colour, and is used for colouring the walls of rooms : it is not, however, an article of commerce.

ten to fifteen paras an araba. It is sent to Syria and Constantinople, but there is not a market for the whole.

There is besides a quantity of *Sesame*, from which is extracted an oil, consumed in the island; and some small manufactories of silk and cotton mixed, and of printed calico, also consumed in the island.

Of wax and honey there is hardly enough for the island, which imports, in case of necessity, a small quantity from Caramania.

Such is the state of an island, which, under the Ancients, and even under Venetian oppression, was so rich and flourishing. The Consul tells me, that its whole trade now does not clear it above two millions of piastres. It diminishes yearly, because the population is yearly diminished. And it was lately, like Rhodes, or even more, because nearer, ruined by the Turkish fleet and army off Satalia, the Captain Pasha who commanded, forcing the island not only to furnish him gratis with all sorts of provisions and fruits, and even to pay the freight of them, but to buy the ships he took at his own price.

It is the property of the Captain Pasha, and is governed by a Musselim* appointed by him, who farms

* There were formerly three Pashas in Cyprus; one of three tails at Nicosia, and two of two tails at Fam Agosto and Larnaca; but seventy years ago the inhabitants wrote to Constantinople that the island every day became poorer, and that the expense of these Pashas' establishment was too heavy on it: the Porte attended to their complaint, and gave the island as an ap-

it, and of course squeezes it more than it can bear. He resides in Nicosia (called by the Greeks *Λευκωσία*), but comes annually to Larnaca to receive the visit of the Consuls, when it is the custom of them to present him with gifts to the amount of 500 piastres, in return for which he gives an old benisch (outer robe) to the dragoman, and an embroidered handkerchief of Constantinople, valued at 20 piastres, to the consul. His administration is very strict, and keeps in good order the Turks, who, as they drink very hard, would otherwise be very disorderly; but Signor V. very earnestly absolved them from the charge of being so bad as the Candiotés, which I had heard. The Greeks are better than the Turks, and the latter have no greater privileges than the former, at which they are constantly expressing great discontent.

The cheapness of living in Cyprus is extraordinary, considering the declining state of the island. M. Vondiziano, with all the expenses of the consulate, a wife and five children, a large house, six servants, two janizaries, a carriage, horse, and mule, spends only 5,000 piastres a year. Servants' wages (men-servants the dearest) a few years ago, were only from fifty to sixty piastres a year; but now they are gene-

pendage to the dignity of Captain Pasha, who keeps a Musselim in it to govern in his name.

The peasants of Cyprus work only for themselves, there being superabundance of land for the population in the island since its decline. Those who cultivate the Sultan's farms have no other pay than their food, and exemption from the miri, or land-tax.

rally ten, and sometimes even twenty, piastres a month.

In the morning I went with Signor Vondiziano, (who put himself in grand state, with a large cocked hat which he always wears, even in the house, a gold-headed cane, and preceded by a janizary,) to visit the Austrian consul, who lived in a good house near us. He has lately married a young lady of the country, who was tolerably pretty. He was now much frightened by a report brought two or three days ago by a ship from Constantinople, that Austria, in conjunction with Russia, had declared war against the Porte; from which fear I delivered him. I afterwards walked to the Marina, where I bought two or three little trifles, of which I stood in need, as almost all the magazines and bazaars are there. Being caught here in a most furious storm of hail and rain, I ran for shelter to the house of Mr. H., but it lasted so long that I staid and dined with him (the consul's hour being past) on some salt-fish, and some delicious small artichokes; for as it was the Greek Lent, no meat could easily be had. As I saw that there was no chance of the storm ceasing, I was forced to walk to Larnaca in the middle of it, and went to call on Dupont, whose house, after a long search, I found: he was not at home, but I was very civilly received by his mother and sister, the latter of whom I thought very pretty, perhaps because she was like an English woman, having light hair and blue eyes. Both of them were ill with the fever, from which they said

they had never been totally free for four years past. Indeed I cannot wonder at it, for besides the marshes and the mud in the streets, which is so deep, and smells so offensively, that it is hardly possible to pass, the room where they sat, as is the case in all the houses here, was paved with stones about four feet long, and two and a half broad, through some of whose crevices water was coming up. In the evening the rain being moderated, I returned to Signor V.'s house.

Thermometer

61.

Saturday, March 18th.—The traveler certainly sees in Cyprus that he is in a more civilized spot than he must often expect to find in Turkey. Larnaca, the second city of the island, contains about 1,000 houses, and the Marina consists of about 700 more. Though the streets by the depth of mud which they present, evidently shew themselves to be Turkish, yet one meets in them carts drawn by oxen of a much better construction and workmanship than I have hitherto seen in the Ottoman dominions; and every family in tolerable circumstances keeps a calesh, like our one-horse chaise when the covering is up, but not quite so high (drawn by a single horse), which they bring from Tuscany. The country is so flat, that they can go with these as far as the capital (Nicosia), though, as the roads are bad, and the Cypriote race of horses small and not strong, this journey, between seven and eight hours, requires one change of the horse. In the morning I went with Signor V. to visit the Spanish

consul, a man respectable for having resisted all the temptations and threats held out to him to induce him to declare himself a partisan of Joseph Buonaparte; and who, having in the earlier part of his life been in London, still speaks tolerable English. Though he lived only a few doors off, it required a pretty long walk to reach him, for the houses in Larnaca are so far asunder, that in spite of the fewness of their number, it is a three miles' walk round the city. We did not find him at home, but we saw his wife, a fat dame, who being near fifty, last year brought him a son. One would think there was something prolifick in the air of Cyprus, for the Russian and English consuls are in the same circumstances, though the Greek women are generally old at thirty and thirty-five. After dinner I went with the consul in his *carroza*, again in consular state to visit M. Peristiani, the Russian consul, who was also Swedish (a precaution that saved him from the necessity of flying during the last Russian war), who lives on the Marina. On our way, I observed among the marshes through which we passed, many pools of water of some depth, which being close to the sea, I thought were filled from it; but Signor V. told me that they were all rain-water, and being of considerable extent were formerly joined, and formed a small port for boats, to which was cut a communication with the sea, now choked. How poisonous must their exhalations be in summer, and, in a soil that would so well pay the labour, how easy would it be to drain them under any other government than that of the Turks.

We found the Russian consul at home, in a good house, crammed with the arms of Russia ; he received us in a very large apartment well furnished, and introduced us to his wife, a comely matron of no common size. I had seen Mr. Peristiani two years ago, when he visited Constantinople on consular business. In the room was an old deaf Greek priest, who kissed me very affectionately, and who I was told was the Ἀρχιμαντρίτης, (Archimantrite) second in clerical authority to the archbishop of the island, who is in fact the governor, having by ancient privilege great power, and keeping the public treasure, which it is his business to supply. By the bye, his financial talents will now be exercised, for a letter is to-day arrived, by an express Tatar, from the Porte to the Musselim, peremptorily demanding 50,000 piastres as the contribution of Cyprus for repairing the fortifications of Constantinople ; and the Tatar says, that messengers are going over all the country to collect troops, so that Mr. P. is afraid of a Russian war ; but I should rather suppose it is designed against the Wahabees, who it is reported have lately defeated the Pasha of Egypt with great* slaughter, and made the Porte fear for Mecca and Medina. This Tatar brought an account of the suppression of the late tumult among the janizaries, (See vol. 1, page 71 ; and vol. 3,) at which the Musselim (who is a creature of the Captain Pasha, and must fall

* The reports of this defeat I afterwards found were not true, being spread, it is supposed, by the Pasha of Egypt himself, to avoid sending contributions to the Porte.

with him) was so delighted, that he invested the Tatar with a caftan (robe of honour). After stopping an hour with Signor P. we returned home. The west wind blew tremendously all day, and at night brought the croaking of the frogs in the marshes, always excessively loud, to my window, with such incessant noise, that it required the exertion of all my great talents of sleeping to save me from being disturbed by them,

Thermometer
68.

Sunday, March 19th.—In the morning the Russian consul and his wife came to visit me in all consular glory. He was glittering in an embroidered coat, and the largest possible cocked hat: he apologized for having been prevented by a severe cold and swelled face (*flussione*), from paying me a visit before; and in answer, I assured him, very sincerely, that I regretted his having had the trouble now. He was accompanied by the Greek priest whom I saw at his house, and whom I suppose to be the spiritual comforter of the family, as Madame was very assiduous in brushing dust off his robes, &c. This priest was to return to-day to the archbishop at Nicosia; I found him by far the most candid Greek ecclesiastic I have seen, as he confessed to me that he did not think there was any spiritual use in the numerous fasts of the Greeks, but held them sacred rather from custom than from religious motives. He told me that the Turks here are much more mild, and less bigoted, than in other parts of Turkey, many of them in private even eating pork, and all of them

being very sociable and friendly to the Christians. As I certainly did not come to Cyprus to pay or receive visits, I was glad, when the Russian consul was gone, that all such ceremonies are past, I being under no obligation to call on the French consul, as he has shewn me no civility since my arrival, and is moreover a great Buonapartist (having accompanied his idol to Egypt), and consequently, even declaredly, no great lover of the Bourbons, or the English. At noon I went with the consul in his carroza to dine with Mr. H. at the Marina, where we fared sumptuously, in company with three Maltese captains. There are now in the road here (for there is no port) seven Maltese, and five French, vessels. These bring here articles of English or German manufacture, (the greater part of which go to Syria,) and carry back the productions of the island. The roadsted is defended, or rather pretended to be so, by a small Venetian castle, now falling to ruins; of which, the only interest is, Shakespeare's having supposed it to be the post of Othello. To-day being Sunday, the consul's flags were all flying. On our return from the Marina, we saw numbers of female Christian pilgrims from the Archipelago and Caramania, on their way to Jerusalem, who are distinguished by a large linen veil that covers their whole body. I paid a visit to-day to the Franciscan friars, offering to carry any letters for them to the Holy Land. I entered while they were performing service in a small neat church, where, on pretence of its being Palm-Sunday, the French and Austrian, the

only catholick, consuls, were stuck up in state. There is not near such a passion for full dress at Constantinople, as here; the uniform is mounted on every trivial occasion. In the evening I called on Dupont, whose sister I found in a sort of hysteric fit, to which she has been rendered very subject by the state of weakness to which fevers have reduced her. The west wind continued very high to-day, but now in the evening is calmed.

Monday, March 20th.—Mr. H. having been kind enough to lend me his horse, a small grey of the country, with an English saddle, at a quarter before seven I set off with Ibrahim, one of Mr. V.'s janizaries, mounted on a small mule, to visit the site of the ancient Idalium, famous for the death of Adonis. It is now a small village, five leagues' (hours') distance from Larnaca, a little more than half way between that town and Nicosia. Our road lay through an extensive plain of a dry but fruitful soil, not one-tenth part of which was cultivated, and that by a miserable wooden plough, drawn by two oxen or mules. The plain is bordered by mountains very insignificant in height, which bore a singular appearance from their tops being naked and of a sandy white, while their base was covered with brown moss. Along the road, which, however, was in general too stony to need or admit any care, I observed some remains of a brick pavement, probably Venetian. In an hour we came to the village of Ἀραΐπου, (Aracipou,) consisting of about twenty-five houses; and we passed two

others, $\rho\acute{\alpha}\zeta\iota$, (Gotzi) containing about ten, and $\Lambda\omicron\omicron\rho\iota\tau\zeta\eta\alpha$, (Looritzena,) about thirty houses. Near Gotzi was a mountain in shape a complete sugar-loaf, which contained on its peak a small Greek church, of the lower empire, (of which construction there are several Greek churches about the island) that had a very picturesque effect. At half past ten we arrived at Idalium, (a small village of 100 houses, still to my great delight called $\Delta\alpha\lambda$, *Thali*,) which is situated in a plain better cultivated than the surrounding country, being very fruitful in corn, grapes, (whence they make the common red wine of the country, sold for eight paras an oke,) beans, and cotton, and surrounded by small mountains near it, whence, perhaps, issued the boar fatal to Adonis. We went to the house of a peasant, who admitted us very cordially, and his wife shook hands with us on our entering, contrary to the custom of the countries in the Levant, which is either to kiss hands, or to carry the hand to the forehead. They gave us some eggs, which, with bread and cheese and wine brought by Ibrahim, made me a good dinner. The master of the house and his family made themselves so serviceable, and were so civil, that I supposed them Greeks, and was astonished when he told me he was a Mussulman, as well as his wife and six children. He went to Constantinople four years ago, he said, to fight against the Russians; and after serving six months in the Turkish army, received 70 piastres as pay: his wife was weaving cotton, which, in its raw state, sells here for $3\frac{1}{2}$ piastres an oke. His cottage was neat



Painted by J. H. M.

London, Illustrated by J. H. M.

and clean, and consisted of only one room with mud walls and a mud floor, of which one half was raised above the other. After dinner the peasant offered to conduct me to a very fine antique building in the neighbourhood, and on my assenting, led me about two miles through rich fields full of the productions before-mentioned, and shaded by long rows of olive trees, and watered by a small river : the *tout ensemble*, with the mountains round, made a pleasing prospect. On the way my guide complained bitterly of the tyranny of the government, who exacted from each cottager 150 piastres annually. When we came to the antique he had boasted of, I found it was a small Venetian building, on which I left it immediately, and he led me to the site of the ancient Idalium, which is about a quarter of a mile to the north of the village, between two small mountains, part of which it covered : here he said, according to a tradition in the village, stood a large city formerly, and though there were no walls standing, yet the tradition was supported by an amazing number of stones scattered about the fields and the mountains, and by two small stone water troughs that appeared ancient. I had not been able to borrow at Larnaca any volume containing Bion's Idyll on the death of Adonis, but fortunately my pocket Anacreon contained, among some few pieces of other poets, the ode of Theocritus *ἰς τὸν Ἀδών*, which I read on the spot with enthusiastic pleasure. From the site of the ancient city, I had a very advantageous view of the modern village, with

its small mountains, behind which were others in the distance of a considerable height; but it is infested by the curse of modern Cyprus, pools of stagnant water, which were drying and brewing fevers apace. At a quarter past three I left *Thali*, rather disappointed at not having been able to find a single antique. We met several peasants on the road driving large flocks of sheep and goats: their prevailing dress was a white turban, white jacket, and white shalvars, (trousers); that of the women was the common Greek dress, with a large white veil to shade them from the sun. When we were about half way, Ibrahim made me turn aside from the road, a narrow pass between two rocks, to look at the tomb of a poor Greek who had been found dead on the road, having been ill with the fever, and, it is supposed, drank too copiously of a pool of water near which his body was found. The rocks that we passed were very white, and scooped out into natural basins by the rains. We passed a little after sun-set the village of Araeipou, where I got some delicious milk, warm from the goat, the flocks being just returned. Hence we proceeded by glimpses of the moonlight, which was at intervals obscured by clouds. When we were drawing near Larnaca, we met four Greek peasants on donkies; as the first in passing saluted us with “καλ’ ἑσπέρα,” (good evening,) Ibrahim struck him with the switch in his hand, returning his salute with “Anasseny sikdem” (the common Turkish expression of anger or contempt); immediately he and the other three alighted with great expedition: when I asked

Ibrahim why he struck the man, he said it was because he had not alighted in passing me ; and I found, on inquiry, that every Rayah here is forced to alight whenever he meets a Turk of rank. I, of course, charged Ibrahim, who had insisted on the same respect being paid to me, not to be so punctilious on my account in future.

At half past seven we reached Signor Vondiziano's house. I could not observe my thermometer at noon to-day, but at nine in the evening it was at 56. We passed on the road several camels, which attain here their full size and perfection ; my horse was not like the Grecian horses of old, either frightened or disgusted by them.

Thermometer
18—78.

Tuesday, March 21st.—Cyprus is no longer famous for the beauty, or infamous for the immodesty, of its Women. The Turkish women of Nicosia are, I am told, in general pretty, but not to any extraordinary degree ; and one half of their charms is destroyed by the relaxation of the system consequent on their frequent use of the bath, that enemy of female attractions throughout the Levant. But after seeing the rigour with which they are guarded at Constantinople, I was astonished to see the familiarity with which they enter the houses here, even of the Franks, divested of either ferredjee or yatchmak*. The winds that blow most com-

* The ferredjee is a large cloak that entirely envelopes them. The yatchmak, a veil that hides all the face but the eyes. The Turks, who think that nothing but extreme restraint

monly in the island are the west and south-west during summer, and the north in the months of December and January. The best white wine in the island is made on the mountains near Limesole. Cotton is cultivated in the greatest plenty in the north of the island. In the morning there came in here a small Sta. Mauriote vessel, of about twenty tons, put in here on her way from Alexandria home, owing to tempests, by which she had been very roughly handled, having lost her masts, and been forced to throw her cargo overboard. In the evening I went to call on Mr. H., whom I found heartily tired, having been up half the night loading wheat, which, though permitted by the government here, must be done secretly, owing to the severe orders of the Sultan that no corn should be exported, except to Constantinople. H. told me that the island, after supplying its own population, can furnish corn enough to load sixty or seventy vessels. I walked to the Marina to look for a ship, and found a large three-masted one going for Jaffa as soon as the wind should change, which, since my arrival, has blown so strong from the west and south-west, that no ship has ventured to leave the island.

can secure female virtue, lay it down as a principle, that a woman cannot, without a crime, let her face be seen by any other man than her husband, father, brother, uncle, and father-in-law (the four latter only at stated festivals); and that two persons of different sexes cannot be innocently alone together for a moment.

Thermometer
66.

Wednesday, March 22nd.—Last night a Turkish (Barbary) ship came in, being twenty-four days from Malta, which being a large vessel of 330 tons, and the captain a good-natured and civilized Barbaresque, I determined to take advantage of. It was bound for Barout, where I now resolved to go, as the bad weather had kept me too late for the Catholick Easter. In the morning I paid a visit to the Franciscan Convent, where I found a Monk, who arrived yesterday from Jerusalem. He left Cyprus four months ago on his way there to be President of the Holy Land; and by his speedy return, it is supposed the priests there refused to receive him in that capacity. I was lucky enough to find a servant at the convent, a young and destitute orphan Greek, about fifteen, speaking Greek and Arabic, of whose fidelity I was assured by the fathers who had brought him up, and at whose request I agreed to give him sixty piastres a month, an extravagant rate of wages for this country. In the evening I packed up, and after having taken leave, with many thanks, of the Consul and his family, and of Mr. H., went on board with George, my new servant, at half past seven, in a shore boat. The captain received me very kindly, and gave me his own bed. We sailed soon after, and the wind and sea being both very high, I was very glad, after taking tea with the Turkish (Barbary) officers, to jump into my cot. The captain having sailed and traded a great deal with the English, his decks were as clean

as in our ships of war, and his cabin ornamented and fitted up with arms in the same manner. His crew, he told me, consisted of forty, of whom the greatest part were Barbary Turks, and a few Franks. I was surprised to hear the hours regularly marked by bells, as with us.

The wind and rain being all next day strong and incessant, I did not venture out of my cot, and thought I did a great deal to swallow a cup of chocolate, which the captain good-naturedly sent me. We went all day at six or seven knots an hour, and at night were very near shore, but dared not approach it, as all the afternoon the thickness of the atmosphere had prevented our seeing it.

Thermometer

55.

Friday, March 24th.—At day-light we saw the extreme coast of the Mediterranean, and at half past nine, to my great delight, anchored in the bay of Barout. At a quarter before ten a small boat came off to us from the shore, into which I jumped, leaving my servant on board with the baggage, till the wind, which still blew very high, should calm. Previous to taking leave of the captain, I changed with him two thermometers of Reaumur which I had, for an English one of Fahrenheit, hanging in his cabin. I could not prevail on him to let me pay him for my passage : he said he had always been most liberally treated by the English, and was never so happy as when he could serve an Englishman. I was glad to meet in these distant regions with so dis-

interested an affection for my country, among a people generally so sordid*. As the town stands in a large bay, at the northern extremity of which ships are forced to anchor in a high wind, we had two miles to accomplish in our little boat, into which part of every wave entered. In the Roads are several small rocks, which, with the present high sea, formed so many cataracts. When we were about half way, we were assailed by a most furious storm of hail and rain, which lasted a quarter of an hour, and soon wetted us all through.

The town formerly possessed a small port, but there is now only a small mole projecting into the sea, sufficiently to shelter boats.

The country round Barout is most delightful. In the foreground is a plain, varied by small hills, covered with cottages, and enriched with olive, palm, orange, lemon, and mulberry trees, and vines; and behind are the mountains of Anti-Lebanon, covered with snow.

At a quarter past eleven our boat landed us at the town, which is defended by a few ruined towers of late date. I immediately found out the English Consular Agent, (appointed by our vice-consul at Acre) an Arab, who speaks no language but his own, and delivered a letter which Mr. H. had given me to Signors Meskel and Fargallé, merchants here, Italians by de-

* I was very sorry to hear afterwards that this poor fellow and his fine ship were, on his return, taken by a vessel from Tripoli, with which state his countrymen, the Algerines, were then at war.

scent, but complete Arabs by birth and education, retaining no marks of their origin but the language, who procured me a small chamber in the Capuchin Convent, lately occupied by a Monk who died the day before yesterday, at the age of ninety. Here I made a good dinner off boiled eggs, radishes, excellent sweet wine of the country, and half-baked bread, beat out in round flat loaves like our pancakes. During my dinner I was visited by a Piedmontese doctor, who has been here twenty years, having left his country at the beginning of the French revolution. He is married here to a woman of the country, and shewed no desire to return home. In the afternoon I walked about the town with Signor Meskel; it contains but few remains of the ancient Berytus: it is small, and surrounded by a wall with five gates, built by the late Pasha of Acre, Djezzar, who is still talked of as a great man, though he died ten years ago; a great length of posthumous fame for a Turkish Pasha. Water flows copiously into the town from Mount Lebanon, and is received in fountains and reservoirs. Like all Turkish towns, the streets are narrow and dirty. The houses are all built of stone, which is here very cheap, a hundred square stones, of about a foot by eight inches, cut almost ready for use, being sold for twelve piastres. I saw coming out of their church several Maronite *

* The Maronites follow the same form of religion as the Roman Catholics; the only difference (with the exception of a few ceremonies that arise from the customs of the country) is,

women, who are remarkable for wearing a strait horn, about eighteen inches long, projecting from the forehead under their veil, exactly in the direction and manner in which we represent the horn of an unicorn, and the rank of the women is denoted by the size and materials of the horn, some being of horn, some of silver, and some even of gold.

In the town I met my captain, who had put on an Arab turban, which differs from the Turkish in the little red cap falling on the neck behind, instead of setting tight on the head. The convent has a small garden, of which I see from my window the orange and lemon trees loaded with fruit. At night I slept well in my clothes on a mattress, lent me by Signor Fargallé, my baggage and servant not being yet come ashore. The wind blew very high, and it rained, with very short intervals, the whole of the day. In the morning I sent the cancelier of our agent, a Maronite, (as is the agent) who speaks Italian, to the Aga, with my firman, and in the afternoon the Aga sent a Chiaous to me, to compliment me on my arrival.

Thermometer

57.

Saturday, March 25th.—The wind and sea being much calmed this morning, I sent a boat to the ship early for my servant, who came to me with the baggage at ten o'clock; I staid at home all the forenoon, as it rained continually. At half-past four I strolled out and looked at the Greek church, which is the largest I have yet seen in

that the Maronites finish their Lent on Easter Sunday, and the R. C.'s continue it till the Wednesday after,

the country, being about 120 feet long, and 70 high. It is very handsomely adorned with gildings and a marble mosaic pavement. I went afterwards to call on the bishop, whose house, adjoining the church, is large, and handsomely adorned with carving and fountains. I found him surrounded by ten or twelve Maronites, who, he told me, had lately from catholics become *orthodox*, i. e., Greeks; and who, on going away, prostrated themselves and kissed his hand most respectfully. He was a young man, having lately obtained the bishoprick, and asked me several questions about politics and the Congress; I spoke to him about the Bible Society, of which he had never heard, nor seen any of its books. He said that bibles in Arabic would be very acceptable here. Finding here the English agent (Signor Yousouf or Joseph Mesaat) I walked with him to his house, where I ate with him some excellent sweetmeats, made for the fête of to-morrow, (Easter Sunday), and smoked a chibouque (pipe). I sat with him above two hours, playing with a very lively child of his, (named Habeeb), who took a great fancy to me, and was very anxious to teach me Arabick. As this gentleman expressed himself much hurt at my being recommended to another house instead of coming to his, I promised to stay a day or two with him before leaving Barout, an engagement which I shall keep the more readily, as his rooms are very neatly furnished with mats and carpets *à l'Arabe*, and command a most delicious view of the country. Our inferior commercial agents in

the Levant are generally anxious that European travellers of the nation which they represent should reside with them during their stay, lest the authorities of the country should think they are not respected by the nation that employs them.

At eight o'clock I returned to the convent by a passage under some arches, of which there are great numbers in the city, being mostly the remains of buildings erected by Facardin, the famous Prince of the Druses. The noise of frogs that disturbed me in Cyprus, I have here exchanged for that of torrents of water pouring through the streets from Lebanon. I wished to visit the Aga this morning, but all my acquaintances here being catholics, were so engaged in church that they could not accompany me. A report is got abroad here, as it did at Cyprus, that I am engaged in a mission of a political nature, and am come to discover the nakedness of the land; and it is strengthened by the terror which the present congress at Vienna causes to the Turks. There was the same rumour when I was last year in the Morea; and when I was at Yoannina, Andreossi, the French ambassador at Constantinople, informed the Porte that I went to establish a British factory there, and the Porte complained to our ambassador. The Turks in fact cannot conceive a man travelling only for amusement.

Thermometer
62.

Sunday, March 26th.—In the morning I went with the English agent and his cancelier to visit the Aga of the place, who governs

under the Pasha of Acre. We found him at dinner, and therefore stopt a few minutes in the room of his secretary, a Maronite, who, through the interpreter, asked me my name for the purpose of making me what he thought a fine compliment—that “I was as beautiful as my name.” The Aga was sitting in a small neat room with another Turk, and a Tatar whom he was going to send off to Constantinople, to whom I afterwards sent a letter for that city. The Aga was very civil, and begged that if I had need of any thing here which he could do for me, I would not fail to apply to him. He asked me about the late insurrection of the janizaries, of which I told him the particulars. In half an hour we left him, and the agent returned to his house, where he was to settle a business of a Greek sailor who had shot his comrade, and was to compound for the murder by paying 200 piastres to the brother of the deceased. Such is the price of human life in this country!—These compensations for murder are common in Turkey, as indeed they were formerly in England, and appear to have been in most barbarous countries. They were established by law among the ancient Germans and the northern conquerors of the Roman empire; and the custom is mentioned by Homer as prevailing generally in his time.—(*Iliad*, Book ix.—628).

At two P.M., for all my impatience could not bring the mules before, I set off for Mount Lebanon with a nephew of Signor Meskel, named Fedlullah (gift of God), a lad of fourteen, who spoke a little Italian,

and was a little maddish. He and I were mounted on two large mules, and followed by an Arab driving a small donkey, with my *capote* (great coat) and boots, and some bread.

The first hour we went along a stony narrow road, fenced by stone walls about two feet high, having on each side rich fields and gardens; half an hour from Barout is a small square ruin of a wall, which Fedlullah begged me to observe, as it was the spot where St. George killed the Dragon, and showed me, still running down the walls, what he called the soap with which the saint had washed off the blood of the dragon. This soap was an appearance of whiteness caused by the trickling of water. At an hour from the town we passed over a bridge built by Emir Beshyr (the chief of the mountains in this neighbourhood, who with the Turks passes for a good Mussulman, but is secretly a Christian), over a considerable stream of fresh water from the mountains, called here the river Cané, about fifty feet wide, on whose banks were growing willows, planes, and other trees in great abundance. Pococke thinks this may have been the river Magoras of Pliny. On the other side of this river our way lay for three hours by the side of the mountains, sometimes along (what I have seldom seen in Turkey) a flat pebbly beach; sometimes over deep sand hills, and at others through corn-fields on the brink of the sea, or high rocks that overhung it, on which the road was prudently fenced by low stone walls. These rocks were in several places blown up with gunpowder by Emir Beshyr, to

form tanks for the rain-water : I here saw cut in the rock an inscription, of which I copied all that I could distinguish :

IMPCÆS M AVRELIVS
ANTONINVS PIVS FI
——— MAXIMVS
—————
MONTIBVS INMINENTIBVS
FLVMINI——DELATAM.

It records the construction of the road by the Emperor Aurelius ; this road was thence anciently called the Via Antoniniana, and was indeed an astonishing work, a path about seven feet wide being hewn out of the sides of the rock for the length of nearly half a mile. As we passed along the sea-side we overtook a Jew, who to my great astonishment addressed me in English, telling me that he had been on board Sir S. Smith's ship, and was brother to the Jew who talked to me in English at Rhodes ; that he was going to Jerusalem to take advantage of the market of the Greek pilgrims there, and that he should probably see me again on the road. After three hours we passed another bridge over another large

* Maundrell gives nearly the whole of the inscription which identifies the river Lycus. I did not see the figures cut in the rocks which he mentions ; they are now probably effaced.

mountain stream (the ancient river Lycus), built by the same chief, and then continued for an hour over the mountain (by a very steep and difficult road), which, though its soil was excessively stony, was well cultivated, and almost covered with small mulberry trees. This hour brought us to the village of Zook (there are two of that name, one of about 150, the other of 100, houses), where Fedlullah (for we had left our guide behind, who had taken another road, and joined us soon after at this village) lost the road. After strolling over almost impassable paths a long time we stopped at a cottage, where we saw a very pretty Maronite woman with an upright horn, who sent a boy to guide us. The two villages stand on very high mountains, with a deep valley below them, through which runs a small stream. Near them on the peak of the mountain stands a convent of Maronites, whose bell for vespers echoing over the valleys had a romantic effect. We entered it and saw ten or twelve priests, its inhabitants, who were dressed all in a loose dark-blue dress, and wore the same kind of cap as Greek priests (which is exactly like a hat with the brim off), with a dark-blue handkerchief tied round the bottom of it. A short distance further we came to the house of the commandant of the two villages (which we reached at a quarter before seven), who, being Fedlullah's relation, received us very politely, and made us sit down to his supper, which consisted of cabab (small lumps of meat roasted), salad, and an Arab dish,

called koobba, of corn and meat beat up together, which delighted me from its resemblance to heavy Norfolk dumplings, of which it also bore the shape and colour. Among the company was a Maronite archbishop who spoke Italian well (having been in Rome), and asked me several very sensible questions about the politicks of Europe. In half an hour the moon being risen, we set off for another convent at Antura, a village near, where was a priest, they told me, who was an Italian, and spoke French. A Maronite guided us by a bright moonlight, and in half an hour we reached the Apostolick convent in Antura, close to which stands a small nunnery of Maronites. Here I found Padre Luigi, a native of Turin, who told me he had been in this country twenty-eight years, and of course was most heartily tired of it; he hoped, however, to be released soon. He shewed me to a small room with an excellent bed: from the window I enjoyed an extensive prospect of the mountains. A few convents were scattered on the hills around, and the stillness of the scene was disturbed only by their bells lightly sounding at long intervals, and by the trickling of the water into the valleys. The *tout ensemble* was romantic, and to me delightful. It immediately set me about quoting Pope's description of Eloisa's convent, and threw me into an agreeable reverie, in the midst of which I fell asleep.

Monday, March 27th.—Padre Luigi this morning gave me the following information:—The whole population of the Maronites affords about 100,000 men.

They themselves complain that the oppression of the Turks has diminished it considerably. Their yoke is indeed most galling. The mountains here produce nothing but mulberry trees, from four to six feet high : these are cultivated with the utmost care, as the sole livelihood of the inhabitants ; but if they are destroyed by tempestuous weather, or extraordinary drought, the government, nevertheless, exacts tribute to the uttermost farthing, insomuch that several of the convents have often begged that in payment they should be stript of every thing they had, and left in quiet. This tyranny is so intolerable, that a short time before the late French war in Egypt, the whole people of the mountains rebelled to a man, guarded the passes of their impregnable hills, (which they could easily do, as there are many defiles where it is quite impossible for more than one man to pass,) and for four years admitted no Turks, and paid no tribute : at the end of that time, Djazzar Pasha buying the Pashalick of Damascus, was enabled to surround them, and induced them to capitulate by blockading them by land and sea, and promising a pardon to them and their chief Emir Beshyr. When the French besieged Acre, these people were prepared, in the event of their success, to surrender up their mountains to them, and at this moment would delightedly yield them to any European power that would protect them from their overbearing masters. Even the Turks of Syria are disgusted with the government ; and the few who are zealously attached to it, are persuaded by the desolation that sur-

rounds them, that their empire is drawing to an end. As the mountains produce no corn, their supplies are drawn partly from the country near Acre, and chiefly from the vale of Damascus, which is very fertile land; it ought in consequence to be cheap, but it is rendered very dear by the Pasha of Acre's practice of exporting it, in disobedience to the Sultan, who has forbidden it by repeated firmans, and sent several Capigis to see them enforced; whom, however, the Pasha has always gained over by presents: he buys it up at fifty piastres the *carrara*, (twelve kiloes) and after mixing it with bad corn and chaff, sells it to the European vessels here for 150 or 200 piastres the *carrara*. In this manner he has gained 15,000 purses, and as he keeps up no troops, as his predecessor Djeddar did, he lives at no expense.

This system has raised all provisions here to an exorbitant price. Corn, which the Padre remembers at four piastres the kilo, is now fifteen or sixteen; oil formerly one, now four piastres the oke; meat formerly one and a half, now four and a half piastres the oke, when it is to be had, which is not often; and the poor Maronites here, though their Lent is over, still continue to fast per force. The mountains here are called Anti-Lebanon, though anciently the whole was Lebanon. Here there are no cedars, and I was told that if I wished to see any, I must go to the mountains near Tripoli; but pines are seen here in abundance, and I gazed on them with interest, as the Temple of Solomon was partly constructed with the

pinces of Lebanon. I was asking the Padre how the women contrive to fix the upright horn which they wear on their forehead; he told me that it was fixed on the back of the head by a board, from which a string passed round the forehead, and another under the throat, and that the weight and strangulation were so oppressive that no one could bear it, but they who are used to it from their infancy. The higher orders wear it of gold, and the lower of silver, or a common horn plated, if they can afford it.

Padre Luigi's convent commanded a fine view of the mountains, of which the heights were of rocks partly naked and partly covered with pines and brushwood, and the bases divided into terraces by small stone walls (by which also the roads near the villages are fenced) and thickly planted with mulberry trees, of which I saw none above six feet high. The village of Antura, in which it stood, consisted of about thirty cottages, built of square stones without mortar, small and of a square shape, with flat roofs covered with mud. At half-past ten my thermometer was at 54. We got a very good breakfast of eggs, koobba and rice coloured yellow by saffron, according to the fashion of the country. At eleven we left Antura, after my thanking Padre Luigi most sincerely for his hospitality, and wishing him a speedy return to his country from his present miserable banishment. For three hours we rode along the mountain road, sometimes winding along the valleys, with the stream at our feet, and immense masses of

rock hanging over our heads, sometimes climbing up the rugged heights, with tremendous precipices under us and deep snow lying above us ; with a magnificent view of mountains, villages, and convents, to our right, and the calm sea to our left. On our way we met a boy returning from the top of the mountain with a provision of snow, a mouthful of which refreshed us greatly, as the sun was very hot. At a quarter past one we passed to our left the small convent of Harissa*, and to our right the village of Derhoun, containing 100 houses. At half-past one we reached Shersé, a Syrian Catholick, and the largest, convent on these mountains ; it commanded a fine view of the country and sea, and we distinguished Barout to the west-south-west. The thermometer here was at 52. There is an archbishop in this convent who speaks Italian, but as he was now absent, and Fedlullah was but a bad interpreter, I resisted the entreaties of a priest residing there to dine with him, and after taking a glass of snowed lemonade, again set off. We proceeded on the same rocky, rugged road, with the same giant scenery round us ; but the pine trees as we mounted higher occurred more frequently, and we were often shaded by large clumps of them. On the mountains here the women wear a shorter species of horn, which sticks out from

* At Harissa, Mr. Barker (British consul at Aleppo), Mr. Von-diziano, and one or two other English agents, took refuge during the war of 1807. No man who takes refuge in the mountains of Lebanon is ever given up to his enemies.

their right ear at right angles instead of upright. I met one of them, and for a few paras easily induced her to take it off. This sort, I found, was simply tied with a handkerchief, and for the sake of fixing it more easily is sometimes bored. The one I saw here was simply of horn; and while I was examining it attentively, the poor woman to whom it belonged, thinking I was despising it for not being plated, told me that she had had a silver one, but had been obliged to sell it for want, a declaration which, of course, increased her present.

As we were enjoying a delightful prospect, and were in no hurry, we loitered on the road, and did not till four o'clock reach our destination for the night, which was the Catholick Armenian convent of Zumar, the highest on these mountains. Just at the door, poor Fedkullah, for the second time, got a terrible tumble, which served him instead of dismounting. Here is a Catholick Armenian Patriarch, who received us very cordially; he was a very large vulgar butcher-like man, who seemed to have passed his life most easily, in what Gibbon calls the fat slumbers of the church. I found here a priest who spoke Italian perfectly, having been brought up in Rome, which he left thirty years ago; he still retained enough of the polish of a liberal education, to make me pity him from my heart for being shut up with such ignorant animals as his fellow-priests. He had in the time of the French war been on board Sir S. Smith's ship, and most feelingly and bitterly regretted the not having accepted an offer of Sir

Sydney's to take him to England, and get him appointed professor of Arabick to some college. While I was sitting with him (his name was Padre Michéli) and the Patriarch, the convent bell rung for vespers, and I went to see the service, in which I could observe no difference from the Roman Catholick. The church was small, but the altar richly, though tawdrily, ornamented. Six or seven horned women came to prayers. The Patriarch put on immediately on entering, a crimson mantle, and afterwards a gilt one over it. He waved the incense himself, and during the service, each of the congregation and priests came to him (some two or three times), and kissed his robes. The musick was a small silver bell, on which one of the priests beat a tune very like a country dance, and to which all the rest (eight or nine in number) sung, as they thought in time. The Patriarch's gilt mantle formed, when his head was turned, a laughable contrast with the rude appearance of his head, which was so shaved as to resemble a quoit. After service I went on the terrace, and saw the sun set over the splendid view. Close under us in front was the village of Derhoun, and the vast panorama of mountains and valleys, with Harout, in the distance. To our right was the sun setting in a calm sea, in which I clearly distinguished Cyprus at about 120 miles' distance. Behind us was the small village of Askoot, of about forty houses; and there, and to our left, the prospect was closed by towering mountains covered with clouds, and buried in snow. A large mass of snow, too, was

lying at the gate of the convent ; and I shook so with cold, that I was surprised at sun-set to see the thermometer so high as 44. The mountains of snow, though their tops almost overhung the convent, yet required eight or nine hours' to reach them, owing to the valleys* that intervene. Sitting in the evening with the Patriarch, another Armenian bishop, and Padre Michéli, I squeezed out of them by force of questions, as follows :—of the women who wear the two species of horns, that from the forehead and that from the ear, the former are all Maronites ; the latter mostly Maronites, and the remainder Druses, a sect who worship idols, calves, and other animals. It is impossible to see their profane rites, as not even the people who believe in them are admitted ; the *higher* order of priests only being the intermediate agents of their worship. These live further on in the mountain, and therefore I could not see them. Their priests are called “*Okal*,” and wear a large white turban†. The tribute paid by the convents here, amounts to one

* Padre Micheli told me that on the mountains of Anti-Lebanon there are in all about 100 convents, rather less than more. Take their inhabitants at the small average of ten each, here are a thousand men shut up, many in entire, and all in comparative, idleness. The inferior monks work a little in the fields.

† Secta quædam inter Syros est, Nessairee Syriacè appellata, quæ per duos meatus, supernum scilicet et infernum, per hunc ad piorum, per illum ad impiorum, sedes, animam, divinæ illam auræ particulam ! evolare credunt.—Should one of them therefore be condemned to be hanged, his friends usually bribe the authorities with large sums, to permit that the punishment be changed to impalement.

piastre for every seventy *rotolos* (a *rotolo* is 720 drams, an oke being 400 drams) of mulberry leaves, each 70 *rotolos* being supposed to produce one oke of silk; and the richest convents reap annually from their estates, 360 okes of silk. If this were all, it would not for Turkey be unreasonable; but in a case, or on a pretence, of sudden necessity, this tribute is frequently demanded three or four times a year. The priests showed me several copper medals found on the mountains, among which I distinguished some of Justinian, of Constantine, and of Maximus. They were all of the lower empire. The accommodations in the convents are comfortable, though contracted; they are all laid out in a large hall, in the passage to which are several doors leading to small cells, which are nearly filled up by a low bed. As they are all miserably poor, on leaving each of them, I presented the patriarch or bishop, who was the chief of it, with a few piastres to pay for my lodging.

I had a specimen to-night of the opinions entertained of my countrymen in this part of the world. I was as usual, saying my prayers on going to bed, when Fedlullah, who slept in the same room with me, asked me, "*Per l'amor di Dio, Signor*, what are you doing." I told him, praying; when he replied with a strong expression of surprise, "Praying! why they always told me that the English never prayed." In fact, our national character suffers much by the unavoidable inattention to publick worship of our travellers. The Catholick and Greek find almost every

where in the Levant a church of their persuasion, but the Englishman never enters one except from curiosity.

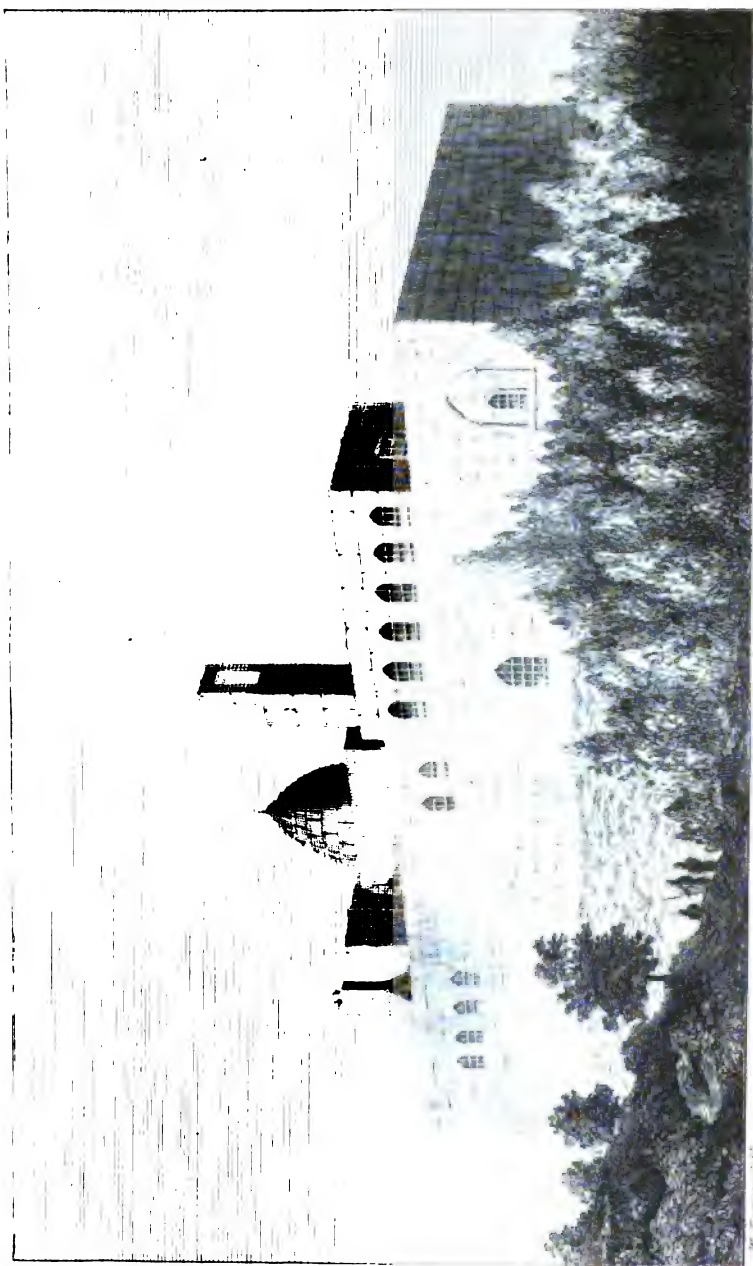
Tuesday, March 28th.—At half past seven my thermometer was at 47. At eight I took leave of my hosts of Zumar, and set off. We went the same road as we came yesterday, but I felt much more pleasure in seeing it again than I should have in again writing a description of it. Close to Sherfé I stopt at a small cottage, on the roof of which I saw a pretty Maronite woman at her needle. I persuaded her to take off her horn (an upright one) and show it me: it was of silver, without any other ornament than that of being punctured with regularity: while I was looking at it, a peasant joined us, her relation, who took me to see the inside of the cottage: it consisted of one room, about twenty-five feet by twelve, with the floor (which was of mud) raised on one side, Raised and the roof supported by large timbers, intertwined by twigs, with mud over them, so that when the rain is violent, it settles and enters; nearly half the room was occupied by round flat vessels of earth for the silkworms. On the outside of the cottage was sitting his father, an old man, who was afflicted with the palsy.

We reached Sherfé at a quarter past ten. The thermometer was then at 53, nearly the same as it was yesterday at the same spot and hour. We were received by the archbishop who yesterday was not at home. He spoke Italian tolerably, having visited Rome eight years ago. He drew me by force into

a theological dispute, and at the end of every sentence assured me, with inflexible severity, that I should most infallibly be damned* if I did not immediately turn catholick, which he earnestly exhorted me to do, and even proposed that I should begin on the spot by making to him a confession of my sins. I liked his dinner better than his advice. He was still fasting, his Lent not being yet finished, as the Syrians, like the Greeks, observe the old style. In the convent I saw an old priest, a native of Mesopotamia, who joined it a few months ago.

We left Sherfé at one, and at half past three arrived at Zook by the same road we passed yesterday. I resisted all the persuasion of Fedlullah to visit other convents, as I should see nothing new: they all bear the same appearance, that of a high square building, above the walls of which, nothing is seen but the small dome of the church, surmounted by an iron or wooden cross, a stone bell-case, and a flat terrace. I have inserted a drawing of that of Zumar as a specimen of them all. Within is the church and a long gallery, into which open the small apartments of the monks. The great advantage enjoyed by the inhabi-

* He always ended every denunciation by, "Mi scusi, Signore, io son Vescovo; è il mio dovere di dirgli così." This was the Syriac Archbishop of Jerusalem, who has lately been in England. When I called on him in London, we recognized each other immediately. On my asking him how it happened he was not in Jerusalem during the Easter of 1815, he said that the Priest I had seen there was the Syriac Bishop, but that he was the Archbishop.



Painted by J. Clark.

Published by J. M. W. Chapman, London, 1877.

W. J. W. W. W.

ARMENIAN CONVENT OF ZUMAR ON MOUNT LEBANON.

tant of Mount Lebanon is, that he can make his own climate, enjoying always an even temperature by dwelling in summer at the top, and in winter at the foot, of the mountain.

I was much amused during my excursion, by seeing the degrees of respect which Fedlullah invariably paid to the clergy. On approaching a priest, he simply kissed his hand: to a bishop, he kissed his hand and carried it to his forehead: to a patriarch, he prostrated himself, first touching the ground, then his forehead. When we got to Zook, Fedlullah told me that the gates of Barout were always shut at sun-set, and on no consideration opened afterwards: he, therefore, advised me to sleep at Zook; I scolded him soundly for not telling me this before, and set my mule at the gallop. As I passed the rocks, on which is cut the Latin inscription which I observed on Sunday, I saw a stone reversed on the pavement, with another inscription in Latin, of which I saw the first letters VI, but was in far too great a hurry to stop and make it out, particularly as it was much broken. For the last four hours I went always at trot or gallop, too quick to look round me, as, having passed the same road on Sunday, I had nothing new to see. I entered Barout ten minutes after sun-set, the gate not being shut. I afterwards learned that it is not closed till half an hour after sun-set, and that a little interest with the Aga, will succeed in getting it opened as late as (though nothing can later than) two hours after. I was met at the gate by George, who led me to the

house of the English agent, to which, during my absence, he had removed my baggage.

The district from Zook northward as far as Ghazyr, is called Kesrooan. It is governed by a son of the Emir Beshyr, who resides at Ghazyr.

At nine o'clock the wife of my host took it into her head to be brought to bed, and produced a little wretch of a boy, whom, to my great horror, the father brought to me as soon as he was born; and, being in the house at his birth, I was obliged to promise to give my name, and to stand god-father.

Such has been my excursion to Mount Lebanon, cursory indeed, and superficial, yet fully sufficient to convince me of the fulfilment of the prophecy of Nahum, "The flower of Lebanon languisheth."

Thermometer
at 5, P.M., 66.

Wednesday, March 29th.—Barout contains—

	HOUSES	
	Within the Walls.	Without the Walls.
Maronites - - - - -	70	250
Turks - - - - -	300	50
Greeks - - - - -	260	50
Catholic Greeks - - - - -	100	30
Jews - - - - -	50	—
Total - -	780	380

But the population is not to be calculated at the common rate of five to a house. They are so crowded as to amount to 16,000 within, and 8,000 without;

the houses without being much larger and more peopled than those within. It is by this computation trebled since Olivier visited it.

There are weighed annually at the custom-house in Barout 500 *cantars* of silk ; (the *cantar* here, as at Cyprus, is 180 okes)—Olives 2,000 *cantars* ; figs 1,000 to 1,500 *cantars*. The silk which is weighed here goes to Algiers and Damietta ; but I am assured that in the whole amount of the production of the country, and the mountains round, may be calculated 500 *cantars* more, which go to Aleppo, and supply the home consumption. The greatest part of it is yellow, which sells according to its quality from fifty to sixty piastres the oke : the white sells from seventy to eighty. The custom-house tax for silk is fifteen paras the *rotolo*.

The olives that are not consumed at home, go to Aleppo, when the crop fails there. Of the grapes are made above twenty different kinds of wine ; each village producing a variety ; but they are all either red sharp-tasted, with a tolerable body, or white sweet. No wine is made in Barout, or indeed admitted into the walls avowedly ; and all that is drank is smuggled in, which the authorities wink at. They make also a kind of honey from the grapes, very luscious, and the rest are dried for home consumption : I did not see the vines on the mountains, for, as they are very small, the peasants bury them in the ground till the warm season comes.

The country round abounds in game, particularly in the red-legged partridge ; but nobody kills it.

In summer the streams from the mountains are dried up, and water here is very scanty.

I stopt at home all day to write the foregoing pages.

Barout contains two mosques and four churches—a Maronite—a Greek—a Catholick Greek—and a Roman Catholick. The dress of the Maronites is a copy of the Turks, except that their turban is a large striped or dark handkerchief, folded thickly over the forehead, on each side of which stick out two points; behind is the red cap hanging down the neck. Barout is so faithfully described by Olivier, that I cannot dwell upon it without incurring the charge of unnecessary repetition.

Thermometer
at sun-set, 64.

Thursday, March 30.—In the morning I went to call on Signors Meskel and Fargallé, whom I found at their magazine. While I was sitting there, a Greek called me and took me to his house, where he showed me some pretty antique Intaglios, and some silver medals of Ptolemy and Antiochus; but his prices were so ridiculously exorbitant, that it was impossible for me to buy them. I walked afterwards to the Marina to find my Barbary Captain, whom I saw waiting in a magazine, where I sat an hour with him and Signor Laurella, (the Piedmontese doctor) talking on the subject of a report brought here to-day by a vessel from Salonica, that Buonaparte had been carried back to France *by the English*, which the people here are so foolish as to believe. The captain talked very

sensibly on the present state of France, and on the politicks of Europe. At noon I walked with Signor Laurella to his house, where I found an officer of the navy in the English service, an Italian dressed in uniform, with an epaulette on the left shoulder, who had been sent from Vienna by Sir S. Smith, and had sailed from Trieste in a small gun-boat, with letters for Lady E. S., and was now on his return. With these gentlemen I dined, and after dinner Signor L. showed me some antiques, a few of which he let me have at the price he bought them for. After dinner I took a walk with the officer, a man of about thirty-seven, not of the highest polish; we entered the city (Signor L.'s house standing a little out of it to the north) by a field of mulberry trees, fenced by a hedge of stones and earth, surmounted by high plants of the prickly Indian fig, which is here very common. In this field we saw the broken remnants of a female statue, which some Maronites were sawing into slabs; it was evidently a remnant of antiquity, but as the marble was by no means fine, I concluded it had not been of the best workmanship. We passed through the city, and walked to the south of it through the Turkish burying-ground, where we saw many Turkish women decking the tombs of their children with flowers. Further on (always walking on a hill on the bank of the sea, which was very calm,) we found some Turks working in saw-pits at five small saccolevas on the stocks; the materials of these they procure from the

mountains of Lebanon. During our walk we saw some *Okals* (priests of the Druses), who wear a full white turban of a round form, projecting very much from the head, to the crown of which a small red cap sets close. Near the Saccolevas were three walls of a square Roman bath, utterly ruined.

A little before sun-set I returned to the house, and soon after it sat down to a good supper, at which the sons of the agent served, after the fashion of the country. In the city I met, this evening, the captain who brought me to Cyprus: he told me that he arrived here two days ago, after beating about in all the late gales. Thank God I did not yield to his entreaties at Cyprus to come here in his boat, which left that island eight days before me. It is a miracle how it has escaped destruction, with such a drunken and unskilful crew. I intended to leave Barout for Seyd to-morrow morning, but* Signor Paolo Talamas, the Cancelier, telling me that it is impossible to find

* This poor man had not escaped the outrages suffered by English agents in the Levant. Three years ago the Aga (the predecessor of this one) applied to him for the papers of a Frank vessel loading corn bought from him (the Aga), which were withheld till the captain paid the consular duties: the agent being absent in the country, Signor Talamas strenuously refused to give the papers till he sent to the Agent to ask his instructions. He was thrown down and bastinadoed severely on the feet and head, which was cut open: for this he never got either justice or recompense. Such, I again say, are English Vice-consulates in the Levant.

mules, as they are all gone loaded to Acre, and as the horses are almost all at grass, I must, per force wait another day.

Thermometer at
sun-set 62.

Friday, March 31st.—To-day, being at leisure, I saw more of the town than I had yet done ; like all Turkish towns, the streets are narrow, badly paved, and dirty. There are scattered about it numbers of large granite columns, without pedestals or capitals, and at one of the gates (which I stopped at per force, as, it being Friday, the Turks shut the gates for half an hour at noon, while they went to Mosque*) is a water trough of bad workmanship, and quite broken ; all these are evidently Roman. I dined with Signor Laurella, who is an intelligent man, and gave me some information about the government here, confirming all my ideas of its poverty and injustice. On my return to the agent's house at four o'clock, I was shewn a small basso relievo of beautiful Greek workmanship, ten and a half inches by eight, with two figures, one sitting and the other standing. My host's daughter is now standing by my side, dressed after the fashion here, very loosely about the body, with the breast open, with a very high red cap, on which sequins, rubiehs, and other Turkish money, are scattered to the number of at least 150, tied in bands of silk, hanging by silver chains, &c. In the evening Signor

* This is an old custom, dated from the times when the Turks were a military people, and shut their gates during prayer, to guard against a sudden incursion of the enemy.

Paolo told me he had hired four donkies for me, neither mules nor horses being at hand. At supper my host resolved to defer the baptism of his new-born (his eighth child and sixth son) till my return to Barout, which will I hope be in three months, as I shall be loth to leave the Levant without seeing the cedars of Lebanon, and Aleppo, and Balbec.

Thermometer at ten
at night 66.

Saturday, April 1st.—At half-past six I took leave of my host and his children, and George and I set off on our donkies, preceded by two others loaded with my baggage, and an Arab surigee. For half an hour we rode through the suburbs and environs of Barout on a narrow stony road, bordered by hedges of stone, overtopped by the high prickly Indian fig. We had then an hour of sandy road, with the sea a stone's throw to our right, hid from our view by high sand hills. At eight o'clock we passed the large village of Schwéfaat, standing to our left on the base of a low heath mountain, with a large grove of olives thickly planted on the plain below it. Our way then lay for two hours along low rocks overhanging the sea, with stony dry fields of small mulberry-trees on our left; on our way I saw (at half-past nine) the ruins of a small square tower, perhaps one of those built by the Empress Helena to protect the coast against pirates. At ten we reached a miserable khan on the sea-side, on the inconsiderable mountains to the left of which, stood the small scattered village of Naamen, of about sixty houses. Having breakfasted at the khan, we

left it at eleven o'clock, and proceeded for an hour and a half along a sandy beach (with marshes and fields of mulberry-trees to our left), on which we saw the remains of a small vessel wrecked in the late gales; and passed a stream from the mountains, which, though not deep, was so broad and stony, and rolled into the sea so rapidly, that we crossed it with difficulty. It is called the river Damour, and is probably the ancient Tamyras. From half-past twelve to one we had again to pass low rocks on the sea, too stony to be cultivated, on which I saw to my left some small ruins of a Roman bath. From one to two we again rode on the beach, a stone's throw to the left of which, on the rise of a low hill, I saw a solitary mosque, and one broken column standing. Here stood probably the ancient city of Leontium*. At two we entered a steep road on low uncultivated mountains, whence we saw Seyd two hours' distant. It stands on a low isolated hill, with a long promontory stretching behind it. In the fields to our left, a few Arab peasants, half-starved in appearance, and almost naked, were ploughing with a wretched wooden plough. The cultivation of the land is generally performed in Syria by oxen. I saw several

* Leontium is the only city mentioned by Strabo (Liber 16), between Berytus and Sidon. Pococke calls this ruin also the Parphirion of the Jerusalem itinerary. Strabo computes 400 stadia (about forty miles) between Berytus and Sidon, whereas there are not above thirty. Possibly the Roman road was circuitous.

breaches of the law of Israel, Deuteronomy xxii. 10. At a quarter before four we passed the village of Ermeleh, of about forty houses, and at a quarter after, entered on the beach, which had Seyd at the end of it; on which we crossed another very broad, rapid, and difficult, mountain stream, called the river Ewely. To our left, as we came near Seyd, were many gardens, over whose hedges rose very large and beautiful tamarisk trees in full perfection. I entered the gate of the town, near which I saw some small remains of Mosaick pavement, and rode on; but soon turned back, as George came running to tell me that the baggage was stopt by the custom-house officers, who, however, very civilly released it as soon as they saw me. At half-past five I entered the French khan, in which I found the French consul, Monsieur Taitbout, who received me very civilly. I had a letter of introduction to him from Monsieur Laurella. He was a tall man of about thirty-five, dressed in a blue great coat, of which the cape had a gold edging, and a cocked hat, with a most extravagantly high red feather. With true French volubility, he talked to me on twenty different subjects in a breath, and told me that he should submit himself contentedly to the altered circumstances of France, where he is soon to return, being replaced by Monsieur Rufin, son of the present French *charge d'affaires* in Constantinople. All day the wind blew strong from the southward; at night it rained violently, with loud thunder and vivid lightning. There was also a long, but slight, shock of

earthquake. The consular flag was flying when I arrived, as a compliment to the Turks, news being just arrived of the death in Acre, of the Pasha of Tripoli, whose son it is supposed will succeed him. What concerns me a great deal more than the death of a Turkish Pasha, is the return to Constantinople through Acre, where he is just arrived, of the Turk who was sent to Mecca by the Sultan, with a new covering for the Kaaba. He brings relicks, &c., with him, and is accompanied by 800 pilgrims, who, for themselves and baggage, have hired all the mules in the country, so that I must perform my journey on donkies; but this is no great hardship in this country. I was very anxious to visit from this place Cæsarea Philippi, but find I cannot*. Fifteen hours from Seyd is the province and village of Hasbeyah, ruled by a governor named Emir Kasem, a Druse, who is subordinate to Suleyman, Pasha of Acre; and the ruins of Cæsarea are at a short distance from this village.

* I wish to see Cæsarea, because Lightfoot places near it the mountain of Transfiguration. His reason for supposing it there is, that, previous to his being transfigured, our Saviour had been in that city. But there had been an interval of six or eight days (17th St. Matthew and 9th St. Mark), in which time he might easily have walked to Mount Tabor: This latter mountain is moreover entitled to claim the distinction of having been the scene of the Transfiguration by a tradition to that effect, extant in the time of St. Jerome. At Cæsarea was a statue of Christ, erected, it is said, by Julian, in commemoration of our Saviour's having there cured the bloody flux. At the foot of it grew a plant, which was believed to be very efficacious in stopping a flow of blood.

In their neighbourhood dwell a tribe of Arabs, by whom I must expect to be plundered, or even carried off, except I obtain an escort from this prince at the price of extravagant presents. It is moreover at this moment, made impossible by the depth of snow on the mountains through which I must pass, which is so great, that for forty days no caravan has been able to set out hence for, or to arrive here from, Damascus. The season here has this year been more severe than has been remembered for many years. Rain and snow have been abundant; the former still continues: The latter never lies on the plains, but is sometimes, though seldom, so deep on the mountains, that the only time for travelling *every where* is in the months of August and September, when it is melted*.

Thermometer

56.

Sunday, April 2d.—Sidon (its modern name, Seyd, must be pronounced as in Italian) contains at present within its walls, about 15,000 souls (of whom two-thirds are Turks, and the greater part of the remainder Greek Catholics, with 500 Jews), and in the gardens out of them about 8,000 more. Its houses are numerous, and of stone, solid and well built; but a great part of them falling into ruins. It is nominally the capital of the district, and

* The winter of 1812-13, in Syria, exceeded in severity any one remembered by the oldest inhabitant. No one had ever seen snow there on the plains, and it was curious to see the effect produced on them by its first appearance. Two English travellers (Major C. and Mr. F.) lost their dragoman, who was frozen to death, as were twenty Arabs on the same night.

in all firmans and public acts, the Pasha is called, Pasha of Seyd; but the late Pasha Djezzar left it for Acre, dismantling its fortifications, and carrying off most of its cannon, &c., and his example is followed by his successor: this desertion daily causes great dilapidation. Its walls are formed of remains of the ancient ones, and of the houses, which, from their solid strength, are evidently of ancient construction; and where these have given way, their place is filled up by miserable weak Turkish masonry. The sea nearly surrounds it, forming a small bay to the south. Its form is an oblong, of which the north-east and south-west sides are the longest. It is defended by two small castles, both towards the sea, one on the north, projecting into the sea, and approachable from the land, only by a narrow stone bridge; and the other on the south; built it is said, the former by the Caliphs, the latter by St. Louis. Its port was formerly a considerable square, protected by a fine mole, of which the ruins are still visible; but it is now choked up, and houses are standing where vessels have anchored. The English frigates during the war of Egypt, anchored at fifteen or sixteen yards from the mole. It had formerly a fine quay, but there is now nothing but a flat beach and shallow surf. In the city are six large khans, here called *okellas*, which, for want of houses, are generally full of lodgers. The *okella* of the French consulate is a considerable quadrangle (each side 150 feet), with a large basin well supplied with water in the middle, and sheltered cloisters round it, containing seventeen

or eighteen houses (for the French factory here was formerly numerous), which are now let to Christians of the country ; the house of the consul is at this moment occupied by the sister of the Pasha of Acre's banker, a Jew, who came here some time ago to avoid the plague. The city contains several of these large quadrangular khans. There are now only six French houses besides that of the consul, who protects forty-two Christians of the country. The commerce of Seyd consists of silk, cotton, wool, galls, and medicinal plants (the latter now found in less quantity than formerly), which it exports ; it imports for consumption, rice and coffee from Damietta, and worked silk from Damascus. The inhabitants of Seyd suppose that the ancient city extended as far as the river Ewely, above half an hour to the north of it. Miserably indeed is it diminished, for I encompassed its present walls in twenty minutes, walking at the rate of three miles an hour. The plague here, as in all the cities of Syria, is very frequent and fatal. Anciently the inhabitants of Sidon were the best mariners of Tyre (Ezekiel, chap. 27,) but all her commerce by sea is now confined to a few fishing boats. So truly has her history been anticipated in the Prophecies of Isaiah and Ezekiel.

At noon there was a most violent storm of rain, thunder, and wind. After it was passed I walked about the city, accompanied by the Consul's porter, and George, for interpreter. On the west and south sides it stands on a small hill that overlooks the beach, but on the north and east it is level with the plain.

The country round is a small plain, laid out in fields of corn and barley, gardens of mulberries, and pasture, bounded by low cultivated mountains, behind which are higher ones covered with snow. It contains one Greek Catholick, one Maronite, and two Roman Catholick Churches, and seven Turkish Mosques, the largest of which is said to have been a church dedicated to Saint John. The city is composed of old stone houses, beginning to fall and fallen, ruined buttresses, and old square towers, now serving for houses. The streets, as usual, are narrow and filthy. The Turkish burying-ground is out of the walls to the north, but is small, and contains no monuments worth looking at. I am told that in a quarter of an hour the Aga can have 1,500 men before him ready armed. I walked round the walls with Signor Damiani, the only English protégé here, who has a house within the French Khan. He told me that during the war he was incessantly persecuted by the present French consul here, who even once got an order from the Aga to drive him out of the French quarter at a time when he was ill in bed, but this he resisted successfully, the house being his own, inherited from his uncle ; he shewed me several passports and certificates of good conduct from Sir Sidney Smith, in whose ship, the Tigre, he had served as dragoman, and told me that he had travelled in that capacity to Damascus with an English traveller. In the evening I paid visits with Mr. Taitbout to the following French gentlemen:—Mr. Gerardin, an old French merchant settled in the Levant thirty-two years,

dressed in the Turkish dress, with a cocked hat (no uncommon costume for Franks in Syria); he was a botanist, and showed me a leaf, of which he had just got the plant from Aleppo, and did not think it was yet known in Europe; the plant, as well as leaf, are both small, and the latter is most beautifully tri-coloured*:—Mr. Damma, chancellor and dragoman of the consulate; the court of his house was prettily paved with different coloured marble; while I was in it, a woman of the country came to visit his wife, who sat down to smoke and drink rackee freely, and this is very common among the women of Syria:—and to Mr. Bertrand, a young French physician, who told me that the air of Seyd, as well as that of Barout, is very pure and healthy. All the gates of Seyd are walled up, except two, to ensure its tranquillity the more easily: these, one to the north-west, and the other to the north-east, are closed every night at sun-set. Many of the streets, as in Barout, pass under passages with massy stone arches which supported the ruined houses. It rained all night.

Thermometer

88.5.

Monday, April 3rd.—All the morning it rained hard, with sudden gusts of wind at intervals: at three o'clock, the sun having made its appearance, I walked out to the south of the city along some fields of mulberry, and gardens of olive, lemon, orange trees, &c., by the side of the beach. I observed at a small distance from the walls some ruins, over which the sea was washing, evidently Roman, and

* I have since learned it was the *Amaranthus tricolor*, well known to botanists in England.

some Mosaic pavement, of which there is a great deal buried under the grass. On my return I called on Monsieur Gerardin, who told me that in summer there are agues here, though the air is, in general, very healthy; and that in Sur, (Tyre), where he lately staid forty-nine days to inoculate 144 children, there are often in summer terrible pestilential fevers. This gentleman told me of an experiment he had tried of advising people in time of plague to carry mercury about them, which, he said, had so far succeeded, that though many of the persons who followed his advice took the plague, not one of them died. I do not vouch for the exactness of his statement.

Signor Damiani (who is a native of Jaffa) replied to-day to a question which I asked him yesterday, that the quantity of silk exported last year amounted to 200 bags, each of twenty-five rotolos, and that this may be considered as the yearly average. I wish to set out for Sur to-morrow, but the appearance of the sky this evening makes me fear I shall be prevented by rain.

I was told this evening, that among the Druses there are a few of French names, descended from French families which have remained here from the time of the Crusades; and that of those Druses who do not worship the sun, moon, calves, &c., the religion is a mixture of Christianity and Mahometanism: The descendants of the French are among these latter.

It is now, an hour and a quarter before midnight, still raining very hard, with high wind, and the ther-

mometer has fallen to 47. The inhabitants declare that they seldom remember severer weather in the middle of their winters.

Thermometer
66.

Tuesday, April 4th.—This morning at six I had packed up and was setting off, but Mr. Taitbout representing that I had better wait till I saw whether the weather was settled, as if it rained to-morrow, I should pass the day very dully, pressed me to stay so urgently that I could not refuse. The day is delightful; the sun is shining brightly, but its heat is tempered by the late rains. I have obtained this morning, and am permitted to copy, the custom-house entry of Seyd for the last quarter, which it is to be observed being winter, is the least considerable.

ENTREE.

600 ardebs (an ardeb is an Egyptian measure of 126 okes) de ris reçus, par divers batiments avec pavillon		
Turc à piastres 160 l'ardeb	96,000	
50 balles de toiles de Damiette à piastres 1,000 l'une..	50,000	
Nattes, dates et poichiches, évalués.....	10,000	
100 rotolos d'indigo, à piastres 80 le rotolo	8,000	
60 rotolos de cochenille, à piastres 400	24,000	
300 rotolos de sucre (of Egypt) à piastres 16	4,800	
Quincailleries de France, voye d'Acre et de Damiette	6,000	
Cordages d'herbes à l'usage des bâtimens	4,000	
100 balles de peaux, à 70 piastres	7,000	
400 pics de chal d'Angleterre, à piastres 3 le pic	1,200	
200 pics de draps Londrins seconds, à piastres 9 le pic	1,800	
Cuivre de la Natolie	piastres 60,000	
Pélisses de Russie, voye de la Natolie	5,000	

300 rames de papier de France, à piastres 12 la rame	3,600
Poivre, cenelle, &c.....	12,000
Total, piastres	293,400

SORTIE.

400 quintaux de tabac, à piastres 250 le quintal.....	100,000
Cinq quintaux de soie, à piastres 6,000 le quintal (the quintal is 100 rotolos)	30,000
30,000 fers de cheval (from the mountains) à 20 paras l'un	15,000
Clous pour les fers de chevaux (also made in the mountains)	1,000
30 quintaux de filets, à piastres 800	24,000
2,000 pieces escamites, à piastres 8	16,000
20 quintaux de lizarie, à piastres 200 le quintal	8,000
Satin bourse, travail de la montagne (for the inner robe of the long dress)	65,000
Total, piastres	259,000

Last year there were in the town 5,000 quintals of tobacco, which was selling for thirty paras a rotolo, the same as sells at Constantinople for three piastres an oke; and there were 7,000 quintals of cotton. As great a quantity is expected this year. The silk is taken at the end of June.

After dinner I walked with Signor Taitbout to the north and east of the town. Immediately out of the gate, in a large garden, stood, he told me, a large palace, fancifully called that of Cleopatra, of which the ruins I observed yesterday, and the Mosaick pavement scattered about formed a part. We walked on a small stone conduit of water, (water never fails

in Seyd all the year round), through a lane that would not admit two abreast, bordered by green hedges and rich gardens, to the garden of the convent of the holy land, which, though small, is very pretty, and full of orange and sycamore trees. The latter are in great perfection about here, and grow to a very large size. There are no friars of the Holy Land here, and the service is performed in the consular church by a Maronite priest in Arabick; but when the French factory flourished here—and it formerly monopolized all the cotton trade of Seyd, amounting to fourteen millions of piastres annually—both the garden and the convent (which is within the consulate) were kept in good order. Near the garden is the French burying-ground, a small spot inclosed with neat walls, and now sown with corn by the consul. From the garden, we walked eastward through fields of wheat and barley, to a Turkish convent on the nearest hill, which afforded us a delightful view of Seyd, and its well cultivated environs, with the sea beyond it. To the north was a mountain called El Mentra, (the valley below it is named Der Serine,) on which are the ruins of an ancient fort; to the east, behind us, rose a mountain, with the ruins of another fort on its top; before us, to the west, was the city and the sea; to the south, near us, was a small village of about fifteen houses, bearing the ancient name of the city (which it has taken probably from a spring of water near it called Sidon,) and, in the distance, rich gardens extending along the beach for above half an hour: to-

wards sun-set we returned into the city by the north-east gate, and called on Mr. Gerardin, with whom we sat for an hour.

Mr. Taitbout this evening told me that Seyd had three ports ; first near the northern castle, which still serves for boats : second, a wet dock before the city, which is the one that was long ago blocked up with great stones by the Emir Fakhreddeen, to prevent the approach of the Turkish fleet ; third, another at Barone, two miles and a half to the south of the city, which had above fifty feet water close to the shore ; but is now going to ruin by neglect. A few years ago Mr. Taitbout persuaded Suleyman Pasha to clear the second of these, and he had taken away more than 200 stones (for if the stones were taken out, the sand would be carried away by a current that runs north and south), when he was dissuaded from the undertaking by the janizary Aga, and other Turks who had houses on the sea-side, which they feared would be carried away by the water.

There are in Seyd 125 janizaries, who are formed into three divisions, and commanded by a janizary Aga, Disdar Aga, and Belou-bashee.

The population of the Druses amounts to 25,000 men : that of the Metualis (a people in the neighbourhood of Seyd, of the sect of Ali) to 15 or 20,000, but it is augmenting every year. They were driven from the mountains by Djezzar Pasha, after having twice made war on him with bad success ; but have returned under Suleyman Pasha, whose government is more mild.

Of the Maronites there are near 50,000 capable of bearing arms. Their Patriarch, in the time of an invasion or insurrection, is much more powerful than the prince of the mountains, Emir Beshyr; and very readily comes forward to sanction, by his presence, the defence of their religion or their property. Nothing, in short, is wanting to enable these three people to sustain the independence of their impregnable mountains, which they pant to declare, but arms. Forty thousand muskets would be bought by them with avidity; the locks and barrels alone would be necessary, for they make the woodwork very well themselves. A supply of arms would, indeed, enable the Maronites to drive the Turks out of their neighbourhood. Even now they frequently make incursions into the Turkish towns at the south of them.

I have forgotten to enumerate among the inhabitants of the mountain, 18,000 Catholick Greeks, who join in the disposition I have described. But the worst of it is, no one can trust a Greek, and they have no confidence in each other; if they could, Greece would have been free long ago. I remember an instance at Constantinople, of a Greek robbing his father of a vessel and cargo.

The weather to-night is clear and mild. The frogs are making nearly as much noise as in Cyprus.

Thermometer at half-past nine at night 61. *Wednesday, April 5th.*—The distance from Sidon to Tyre (now Sur*)

* The alteration of the name seems rather to depend on the sound of the letters of the French alphabet, by which

is reckoned nine hours. I left Mr. Taitbout's house at seven o'clock. At a quarter before eight we crossed a small stream, and at half-past eight passed the promontory which bounds the view of Seyd to the south. At nine we passed a larger mountain stream, with a bridge over it well-built, called Zarani. At half-past nine we had to our right a ruined square tower of modern construction, near which was a small stream, with a natural bridge of rock over it, which delighted me by its picturesque beauty. Here was the port of Barone (a small bay), of which there still remain some marks. At ten we reached a small grove of olive trees under the mountain of El Mentra, where, though the ordinary resting-place, we did not stop. Close by we saw to our left the small village of Sarafant, (occupying the site of the ancient Sarpentum, of which some vestiges still remain), of about thirty houses; and to our right near the road, a family of Arabs, who in their tawney and dirty appearance, very much resembled gipsies. They were half naked, and wore in their nose rings piercing through the division of the nostrils. One of them walked on his hands for my amusement, but their general occupa-

it was probably first familiarized to European ears. The Arabick name (which has no meaning) rendered into French could not be *Sur*, owing to the particular sound of the French *u*. *Syr* comes nearest to it. The Arabick letters *Dod* and *Sod* are so much alike in form, that the change of *T* into *S* very probably arose from the confusion of them. I am indebted for these remarks to a proficient in Arabick, of which I am totally ignorant.

tion was moulding the soap of Acre into small cakes, which they sold for a trifling profit. At eleven I stopped to dine under a mountain, close to a corn-field, where I staid half an hour. Hitherto my to-day's road had lain through fertile corn-fields, with low green mountains to my left, and the sea close to my right. But after dinner the fields I passed showed less corn, being planted with beans, and sometimes degenerating into marshes covered with brushwood. At twelve o'clock we saw Tyre at four hours and a half distance. It had the appearance of a very small town built on an island, with a small long mountain to its left. At a quarter before one we crossed a stream (probably the ancient river Leontes), over which was a ruined bridge apparently Roman, with an arch about fifteen feet wide. At one o'clock my left showed me a small Turkish convent, named Saris; and my right, eight broken square columns, apparently stuck for some temporary purpose into the ground, above which they stood not more than three feet high. At half-past two I crossed a broad mountain stream, with a handsome new bridge over it, twenty feet wide. Here, being mounted on a small horse, I pushed forward, leaving behind George with the donkies and baggage, in company with a middle-aged Greek woman of rank, and her numerous suite, who were, like me, coming to Tyre on their way to Jerusalem, from Aleppo; and who had chatted with me, and taken snuff from my box freely. My road now lay

through fields, sometimes ploughed, sometimes laid out in pasture, with numerous sheep and goats feeding on them, and sometimes through marshes, at this time dry and covered with brushwood. As I approached Tyre the road ran along the sea-side, and to the left I saw a few ruins of walls, and three arches of an aqueduct*, with a small village named Maa Shouk. This "boasted city of perfect beauty," though now ruined and reduced to nothing, still has the distinguishing mark mentioned by Ezekiel, of having its "borders in the midst of the sea." On entering the small gate I was rather at a loss, being quite alone, and unable to speak a word of Arabick: fortunately I found a Mussulman that spoke a little Turkish, and I contrived to make him understand the few words I knew. He sent a boy to show me the house of the Greek Catholick archbishop of Tyre, Signor Shirilo Derbas, to whom I had been directed in Seyd, as the only man in the place who spoke any Frank language, having lived twelve years in Rome. He received me very politely, in very good Italian. I entered the gate of the city at four o'clock†, but George did not come with the baggage till five; and the Turks at the gate

* There are still remaining on the plain from fifty to sixty arches of the aqueduct, which conducted to Sur the waters of an abundant spring, now called Ras el ain, or the Springs of Solomon.

† Between Sidon and Tyre was Zarephath, a town belonging to Sidon (1 Kings 17.), where Elijah was maintained by a widow, and performed a miracle, to make the barrel of meal and the cruise of oil last.

refused to let the donkies enter the city till they saw the firman, which I immediately went to show them. I was at first provoked to complain of their insolence to the Aga ; but I relinquished this intention, as I think it better to jog on quietly without making enemies. From my window in the evening, I saw the Greek woman from Aleppo, quarrelling with some Christian women of the place so loudly, that nothing was wanting but a battle to make it a complete Billingsgate scene. It seems they refused to admit her because there was plague in Aleppo. The women of Tyre wear the common dress of Christian women in Syria, with a long white veil thrown over it when they go out, to which they frequently add a piece of dark linen (the better sort a flowered handkerchief) drawn tight over the face. I saw one or two women (probably of the idolatrous Druses) who wore upright horns. At supper the archbishop told me that he is a native of Acre, whence he was elected here ; but that he accepted his preferment rather for the sake of the great honour, than of the emolument, as his diocese only extends over Tyre, and six or seven villages in the neighbourhood. On the mountains round are about 100 villages, all inhabited by the Metualis, with a very few Turks. I shall stay here to-morrow, rather as a compliment to ancient, than from curiosity towards modern, Tyre, as it now contains nothing worth stopping to observe. My road to-day has been very smooth, lying all along a flat plain ; yet I feel very tired, as it was in many parts rendered heavy by the

late rains. It is on these occasions that I feel the weight of the task I impose on myself of writing my journal, if possible, before I go to rest. For the four beasts I had three guides, to whom they belonged separately. They are called kairadjees in Arabick.

Thermometer

63.

Thursday, April 6th.—The remote antiquity of Tyre is sufficiently attested by the report, whether fabulous or not, of its having been built by Tiras, the seventh son of Japhet. Its former state is best known by the beautiful chapter of Ezekiel, that describes its riches (the 27th); and its present wretchedness is accurately painted in the 26th chapter of the same prophet, and in the 23d of Isaiah. The topography of both the ancient and modern cities is described by Pococke. The latter stands on a peninsula, which was formerly an island, and was joined to the main land by Alexander the Great, when he besieged the city. It now contains at the most 200 houses, of which two-thirds are Metualis, and the greater part of the remainder Greek Catholicks. There are not above twelve Maronite houses, and not a single Jew. But this population is gradually augmenting, as the peasants from the mountains build houses in the city for the convenience of traffic. Its chief commerce at present consists in tobacco, of which it annually exports to Cairo and Damietta about 1,000 *cantars*, of 100 *rotolos*, that sell from 300 to 350 *piastres* the *cantar*; in charcoal, to the same places, in about the same quantity, from thirty to forty *paras* the *cantar*; and

in great quantities of figs dried, and of wood in large faggots which are sold for five paras each. There is also a large pottery and a fishery ("Thou shalt be a place to spread nets upon," Ezekiel 26), which, both together, though the fishery brings in most, are farmed from the government for 1,400 piastres a year. The present walls are very old, in many places falling and patched up. To the south, and east, they are about thirty feet high, but to the west the sand rises into hills that almost reach their top; and towards the north (where there is a narrow beach between them and the sea), they are no where above five feet high. There is only one gate, of wood, at the east side, but this inconvenience the inhabitants have remedied by breaking down the wall at the north. Near this gate are mounted two or three old rusty iron cannons, six pounders, without carriages, the only signs of fortification I saw. At the south-east and south-west corners, are some remains of ancient arches; and the walls are in many places mended with columns of large circumference, of red and grey granite, thrust in. Of these columns many fragments are lying about the city and the beach; and in the city and its environs are many ruins of ancient, apparently Roman, buildings. The houses indeed, all of stone, are built from ruins, and are themselves many of them tottering. Walking at the rate of three miles an hour, in twenty-two minutes I went round the walls of the city, all but fifteen or twenty feet which are washed by the sea, near the gate whence I had set out. This would give about

a mile for its circuit ; but not half this space is occupied by houses, there being many ploughed fields within it. The streets are in few places above eight feet wide, and the bazaars mean and unprovided. The port, too shallow for any thing but boats, extends now about 80 feet from the shore, and 150 along the banks. It is protected toward the north by a ruined mole (two pieces of whose walls, about thirty feet high, are yet standing), and towards the east and west by houses built on a jutting strip of land*. Such is the state of "the crowning city." Her merchants, who were princes, are now impoverished slaves, and she is "passed under the rod," Ezekiel 28. The Tyrian dye is forgotten almost in name, and Virgil would blush if he were to see the city of which he has represented Dido's father as king.

In the afternoon I walked to the east of the city, on which side are nothing but sand hills for a quarter of a mile ; and there being to-day a very high north wind, the blowing about of these was a great annoyance. I was much interested by seeing two men fishing with a net, as it more completely verified the prophecy of Ezekiel. Near the walls on the east are two towers, of Arab construction, one about thirty-five, the other sixty, feet high. I entered the highest of these by a stone staircase, between which and the door of the tower was a space filled up by a wooden

* The bay of Tyre is esteemed the best and safest in Syria. There are fourteen granite columns in the port under water, but I did not see them.

draw-bridge. The summit commanded a good view of the city, which I saw to be of four sides, about equal to, but too irregular for, a square. From the tower I attempted a drawing of the city, which I have inserted. By my pocket compass I saw that the sea is to the north of it. To the north-east is a large round, and to the south-west a smaller oval, bay; and from the situation, and some remains in the sea near the beach, it is evident that the ancient city covered the shore of this latter. The country immediately near the city is a light sandy soil, mostly covered with weeds; there are, however, one or two fields of corn. I entered about ten minutes after sun-set, and was alarmed by seeing the wooden gates shut; but the Turks opened them for me immediately.

As I was walking out of the city, a Turk (the Turks think all Franks are physicians) called me, and told me that he was vehemently afflicted with, what, by his signs appeared to be, the lumbago. I told him as well as I could in broken Turkish, as he spoke a little Turkish, to come to the house where I lodged, and I would tell him, through a Tergeeman (dragoman), what to do. As he has not made his appearance, I suppose he did not understand me; indeed, he must have had great penetration if he did. Yet it may probably be pride; he thinks a *giaour* ought to wait on him. I suspect the cause of his complaint to lie deeper than lumbago, for I saw he had lost an eye, and was covered with scrophula.

I have not found a single antique in Tyre, but I



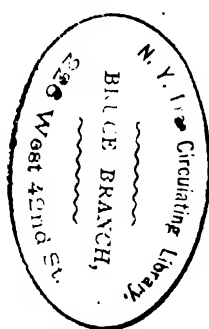
Engraved by J. Clark

London, Published by J. Murray, 1838.

Engraved by W. Burgess

2. TYRE.

1. TOMB OF RACHEL.



picked up one of its medals at Seyd. At night I supped with the old archbishop off some excellent haddock, the first fish I have tasted since leaving Constantinople.

Thermometer at half
past five, P. M. 64.

Friday, April 7th.—At six we left the gate of Tyre; our road lay along the sea through fields, or rather marshes, bearing a little corn. We overtook, at a small distance from the city, some Turkish women, riding *à califourchon* on their way to Acre, with four servants. They wore a little white veil covering their whole person, and a dark linen over the face, which, as they went with us the whole of the way, I saw drawn aside, without any great danger to my repose of mind, as they were all old and ugly. One of them rode by my side very familiarly, and freely took snuff out of my box. At seven we reached a small rapid stream, which turns three corn-mills: this is called, I know not why, the Well of Solomon. It has nothing particular in it, (the temperature of the water was 66,) except the general belief that it flows all the way from Bagdad, which rests upon the following fable, current in the country:—A Dervisch at Bagdad lost his wooden cup, and in the course of his wanderings, finding himself fifty days after at this stream, the first thing he saw was his cup, on which he had cut his name, by the side of it. On his inquiring, the master of the mill told him that he had found it in the water a few days before, and had left it there for the convenience of travellers.

For near three hours we rode along corn fields and marshes, with low green mountains near us to our left. At a quarter before nine we ascended a low mountain, (named Ras el Nakoor,) in the rocks of which I observed several deep natural caves. On the other side was a small plain, too stony to be well cultivated, on which, at half past nine, we stopt to breakfast at a pretty and copious fountain, whence I enjoyed a distant view of Tyre. The Turkish women ate by themselves at a small distance from me. At ten we set off again, and at a quarter before eleven passed over a second mountain, on the west side of which was a fine plain* planted with corn; and on this plain, at a quarter past eleven, I had to my left a field covered with large stones, (the ruins of a khan,) near which a small granite column, apparently Roman, was standing on a low mountain, by the side of a small village. To my right were the ruins of a square tower, of which I had seen others on the first promontory: these towers served as beacons, and are frequently seen along the Syrian coast. At half past twelve we were on the top of a high mountain over-hanging the sea, from which I took a last view of Tyre, and saw Acre at three hours and a half distance. This exciting my impatience to arrive, I left here my com-

* On this plain, for the first time in my life, I saw a cameleon. It was of a beautiful bright green, so that I thought at first it was a lizard, but its slow walking undeceived me. I tried hard to catch it for bottling, but he got into a bush before I could alight.

panions, and my servant with the donkies and baggage, and pushed my poney into a trot. The rest of my road lay along a fine plain, laid out in fields of pasture, and of ploughed land sown with wheat and barley, the former of which predominated. On this plain I saw several remains of ancient walls, and another small granite column was standing on a low mountain to the left. About an hour and a half before reaching the city, I saw to my left large remains of a Roman aqueduct, of which also several arches were standing near its walls. An hour from the city I passed a small village of about fifteen houses, close to which I perceived several thatched huts, shaped like a cone, about seven feet round at the bottom, and as many high from the ground to the point at top. They were so small that I could not conceive their use, till I saw some children peeping out of doors about two and a half feet high. These are ovens, (called by the natives Tanoor,) and consist of a conical hole in the ground, over which is constructed a thatched hut for hiding the women from passengers, protecting them from rain, &c. The city as I approached it looked excessively beautiful; it is surrounded with a fosse and a wall, on which cannon are planted peeping through embrasures at regular intervals, and trees rising above it from the inside. The ground immediately before it is planted with orange, lemon, palm trees, &c., under which were feeding camels, oxen, horses, and goats. Passing the Turkish burying-ground, in which were sitting crowds of men, women, and children, the former sitting

and smoking, and the latter playing about; at four o'clock I entered the sole gate, the street leading from which is wide and well built; all the others are complete Turkish streets in narrowness and dirt, but more crowded than is usually seen in provincial towns of Turkey. A Turk directed me to the house of Signor Pasqualigo Malagamba, our vice-consul, or rather agent, (for the Turks recognize him only by courtesy, he having neither firman, nor flag, nor janizary,) an Italian, whom I found lodged in a khan, there being few houses in the city that do not belong to the Pasha. Djezzar Pasha, under pretence of its being for the benefit of the Holy City, seized all the houses in Acre, except about a hundred, whose inhabitants, Turks, made complaint to Constantinople, and obtained a firman for the restitution of their miserable hovels. In this khan Signor M. has six or seven tolerable apartments, for which he pays rent to the Pasha; and of these, he has put me into a very comfortable one: he received me very civilly, and introduced me to his wife, a good-looking woman of the country, who speaks Italian, and three young children. He was miserably served, and apologized to me for it, saying, that the Christians of the country think it the lowest degradation to be servants to a Frank. He proposed to take a poor girl of fifteen, whom he saw one day begging in the streets, but her mother said she would not permit her, as no one would ever marry her after she had been so vilified, and that she had much better gain her bread as well as she could by charity. Another, whom he had taken from the streets

almost naked, was, after he had put himself to the expense of clothing her, taken away by her two brothers, who bastinadoed their mother for having let her come, and said they would support her as well as they could, but they had rather see her starve than serve a Frank. The girl whom he has now is an orphan, whose pride has been lowered by actual starvation. The people of the country are generally served by some poor relation, who, not being regularly paid, is not called a servant, and therefore not despised.

At half past five George arrived with my baggage. In the evening Signor M. received a visit from the Austrian vice-consul, who was just arrived from Nazareth, having had his portmanteau stolen from him in the excursion. He was an old gentleman of the old school, stiff and formal, dressed in a strait cut coat, who, when he was told that I was just arrived, rose and made me a most rigid bow, begging that I would consider this as a formal visit to me. The history of his loss was very amusing: In the true spirit of the old school, he thought it would be indecorous to visit Nazareth, without taking his full uniform: it is this which he lost; and it is probably burnt by some peasant before now, for the sake of the silver of its lace. He is an Italian, and was just going to set off on return to his country, but has been stopped by the news of Buonaparte's landing in France, which, by the way, I have heard confirmed here by a letter from Signor M.'s brother in Cyprus, who writes that he has seen it in an official shape from General Maitland, governor of

Malta. The Austrian vice-consulates are, if possible, as badly regulated as ours ; but it is of less consequence to them as they have no commerce, and therefore have no occasion for power. This old man having neither pay nor consular rights to receive, has subsisted here chiefly by borrowing money of the Pasha. George, when he brought the baggage, was accompanied by two Turks from the custom-house, who demanded to examine it, but I refused to open it for them, and they relinquished their demand very civilly, as soon as they saw my firman. It seems the customs here are farmed, (very common in Turkey,) and the present Douanier having lately bought it, is very rapacious. I have letters from Turkish ministers in Constantinople to the Pasha of Acre, and his banker, Hogià Haym Fargy, a Jew ; but as Signor M. tells me that the roads in the neighbourhood are quite safe, I shall not deliver them. At night I heard the guards crying round the walls, which, I am told, is a constant custom. The gates are shut at sun-set, and on no account opened, except now and then to a Tatar bringing letters for the Pasha.

Thermometer

67.

Saturday, April 8th.—Of the ancient Ptolemais there are now no remains, and frequent travellers have left none of its portable antiquities for me to see. Some works of the knights of St. John yet remain, and to them may be attributed numbers of massy arches supporting houses, under which run streets. The present fortifications which I look on with delight, as glorious

memorials of the valour of my countrymen, consist of a double wall, of which the inner one was added by Djezzar, after the retreat of Buonaparte. They are, however, by no means of equal strength, being in some places towards the sea no more than fifteen feet high. The guard is numerous and regular. The port is an extensive bay, too shallow for large ships (which always anchor off Kaifà, about three hours south of Acre, sheltered by Mount Carmel); it is sheltered naturally on all sides but the north-west, where it is protected by a wall. The sea is south-west of the city. The present population is from 7 to 8,000, of whom the Turks are a third, the Maronites, Roman Catholics, and Jews, together not above 500 in all; and the remainder Greeks and Catholick Greeks, whose numbers are equal. Exclusive of these are to be counted, in general, from 2,000 to 2,500 soldiers and workmen in the service of the Pasha, (so much, indeed, in his service, that no one in the city can get a sofa mended without applying to him,) though now, it being the spring, and the horses at grass, there are not above 500 soldiers; and in the months of June, July, and August, are to be added about 500 casual visitors, who come to buy corn and oil for the villages. There are only eight Franks, including the consuls. The commerce for exportation consists in from 400,000 to 500,000 kiloes (of Constantinople) of wheat, and from 100,000 to 150,000 kiloes of barley; about the same quantity of white calamocchio as of barley; from 3 to 4,000 *cantars* (of Cyprus and Aleppo) of

cotton, which generally sells for 300 piastres the *cantar*; from 20 to 30,000 kiloes of beans and lettuces; from 8,000 to 10,000 kiloes of sesame for making oil, which generally sells for four piastres the kilo. The environs produce from 10,000 to 12,000 barrels (of fifty okes) of oil, but this being barely sufficient for consumption, and for supplying the materials of a soap manufactory worked by the Pasha, is not allowed to be exported:—Its imports are trifling—rice, coffee, and sugar from Damietta for consumption. Signor Malagamba, whose mercantile transactions are the only ones here worth mention, tells me that he never sells more than 60,000 or 70,000 piastres of produce in the year. Formerly this was the road by which the French trade penetrated to Aleppo, and in a custom-house book of 1788, are noted 400 bales of French cloth; but Djezzar having driven out all the French, they have since sent their ships to Barout and Latikea, whence the passage of their cargoes to Aleppo and Damascus is performed by the mules of Mount Lebanon, which go in daily caravans. After dinner I took a solitary ramble about the city and seaside. There are two gates, one within the other, one for each. The wall towards the sea being on its brink, has no fosse like the other sides. The bazaars are mean, but tolerably well provided with Turkish goods; European manufactures are scarcely to be found. I met with no molestation, except now and then some children laughing at me, and bawling out "*Frankche cuckoo*." On asking what this meant, I was told that some

Germans, some time ago, brought watches to sell here, which repeated the hours by the figure and voice of a cuckoo, and this name is on that account given to all Franks. It is certainly much more decent than the usual Turkish expression of anger or contempt. In the fields round Acre are many snakes and vipers. A young labourer cutting corn last year, was bit by a viper, and in spite of all the assistance his friends could procure him, he died in a few hours in this khan: and five or six years ago the Pasha lost a son eight months old, who had been left sleeping alone in his cradle, and was found dead with an immense snake coiled upon his breast asleep, which had not bitten him, but either suffocated him with its weight, or chilled him with its cold.

Thermometer
66.

Sunday, April 9th.—This morning Signor Malagamba received a letter from the consular agent at Barout, stating that the Aga there had sent for him, and demanded 1,500 piastres, without even condescending to assign a pretext. On his declining to give them, the Aga in a fury stamp'd his foot on the floor, swore at him, and the whole English nation, and gave him into the custody of two of his servants till he should give them, which of course, he was forced to do, paying the sum from money of Signor M.'s, which he had in deposit to Signor M. hopes to get it back by *entreaty*, for having no authority, he can insist on nothing. The Pasha here is a good man, of 68, but excessively weak, and entirely ruled by his Jew banker, and a set of corrupt and

tyrannical ministers, Turks. This Jew has had an eye pulled out, and part of his nose cut off, by Djezzar, yet he fawned himself again into favour with him, and continues to do so with his successor. It is not uncommon to meet in the streets of Acre men who have been deprived of an eye, an ear, or part of the nose, by the ferocious Djezzar. I had a long conversation to-day with Monsieur Monge, a young French merchant come to settle here from Marseilles, but who is resolved to return immediately, as he finds it impossible to trade in the manner of the country. No Turk or Rayah dares buy of a foreign, or of any merchant, without first asking permission of Hogià (the Jew banker), who gives it, if he do not want the article for himself or friends; but if he do, refuses it, and after some days gives underhand notice to the merchant that he will buy it of him, at a price which generally is a loss of forty per cent. If a ship be loaded, so many presents must be given to the Pasha, the banker, the ministers, the douaniers, the weighers, the porters, the boatmen, (none of whom will stir without bagshish, a present,) that the anticipated profits are eaten up before she sails. Nothing, in short, can equal the rapacity of the people of this country: gold is the universal and only god, and the Jews of Christendom are Timons, compared to a Turk or a Rayah of Syria. Mr. Monge told me that a few years ago coming in a French merchant ship from Marseilles to Leghorn, it was attacked by the English brig of war, the Hussar, Captain Ferrier, who taking

it after a short action, (in which his two brothers, passengers like himself, were cut in pieces at his side by the same ball,) treated him with the utmost generosity; and refused to consider him as a prisoner of war.

As the city contains nothing to look at, in the evening I took a walk along the beach, and enjoyed the view of Mount Carmel.

Under the east wall inside is a garden of the Pasha, the trees of which peeping over the ramparts, have a very pretty effect. There are many gardens round the city, but the finest is at two hours from it on the north; it is planted with every tree which this happy climate produces, and arranged with some symmetry. Milk, I am delighted to find, abounds in Acre, even that of cows (for the milk of goats is most common in Syria), so that I am revelling in Yaourt and Kaimac: the latter is a preparation of coagulated milk, not unlike our Devonshire clotted cream. But no Epicurean gratifications can compensate for the myriads of vermin that infest Syria, owing to the houses being almost all floored with mortar. The inhabitants laugh at them, for their skin, from practice, becomes like an ox's hide; but all their children's necks are so marked with them, that at first I thought they had the small pox.

Monday, April 10th.—At eight o'clock
 Thermometer at half past two, P. M. 60. I left Acre to visit Kaifah, a small town under Mount Carmel, reckoned three hours' distance. Before going, a piece of Arab *finesse* was played on me, to extort money. The evening before I had

engaged two horses, at four piastres the day each. At half past six came an Arab (brother to the man with whom I had bargained,) mounted on a horse, and leading a mule, who with a loud insolent tone said, I should not have these for less than twelve piastres, knowing I could find no others, (for the numerous Pilgrims for Jerusalem have taken away almost all the beasts). I, of course, resisted the imposition, and away he went. After waiting a reasonable time to see if I should not yield, comes the other (thinking he should not be known) to ask why I had not taken his beasts, and on my telling him the reason, adding that he knew it well enough without being told, he said that the other was his servant, whom he would bastinado well for having taken them back without his orders. When he brought them again I had a great mind to send them back a second time, but the certainty of finding no others to-day, induced me to put up with his insolence. Our road lay along the large bay of Acre, on a hard beach, with sand-hills to our left. Lying on the shore I saw numbers of large polypi, of a bright Prussian blue, and great pieces of sponge. We met several Bedouin Arabs, bringing to the city milk, herbs, &c. ; whose women, tawny and dirty, had most of them pendants, rings, or ornamented pins, stuck in their noses. On the coast of the bay we forded the famous, but insignificant streams, Belus and Kishon. At twenty minutes past ten we reached Kaifah, a small town surrounded with a new wall, and having a small castle

above it, from which the cannon has been taken to fortify Acre. I found here a Maltese Friar, of the Carmelitani scalzi, (there is another order of Carmelites who wear stockings,) who have a convent at Malta, and another at Aleppo. He told me that Kaifah contains 1,000 houses, of which half are Turks, and half Greek Catholics. This town is new, having been built seventy years ago by the Turks when they left the old town, a short distance to the west of this, which occupied the site of Porphyryon, a city built, he said, by St. Louis. At eleven we set off for the Convent of Carmelites, on the top of the mountain, at the north-west extremity. We rode along a beautiful little plain, planted with many trees, and full of corn and beans. Our road lay beneath an irregular grove of olive trees, and the sides of it were absolutely covered with flowers. At noon we alighted at the convent; the mountain here being not more than 200 feet above the sea. Pope is perfectly right in calling Carmel flowery and fragrant.

“ And Carmel’s flowery top perfumes the skies,” *Messiah*.

Its appearance is enlivened by poppies, pink, yellow and white daisies, and other wild flowers; and it abounds in wormwood, sage, and many other aromatick herbs. The convent is very considerable: when the French attacked Acre, they made their hospital here; and some French words, and the numbers for the wards and beds, still remain on the walls. The old church is now in ruins, its arched ceiling having been pulled

down, by order of Abu-dekel, (father of gold,) a powerful Mameluke Chief, who above half a century ago came from Cairo to attack Syria, and after having taken Jaffa, whose obstinate resistance provoked him to put all its inhabitants to the sword, settled himself here: he had ordered the whole convent to be destroyed, but when his soldiers had worked two days in ruining the church, he died suddenly, struck by God, said the Catholicks of course, for his impiety. Close to the church is a small grotto cut from the rock, called the Cave of Saint Elias, (his picture is in it over the altar,) who, said the monk, is always present in it. This cave on the 20th of July, the fête of St. E. used to be resorted to by at least 2,000 Catholick Greeks, Maronites, Jews; and Turks, who all paid their devotions to the prophet, and gave a small offering to the convent, which pays to the Pasha of Acre an annual tribute of 110 piastres: but the Pasha has latterly forbid this assembly. I mounted to enjoy the view from the terrace of the convent, where I read with great interest the 18th Chapter of the First, and the 2nd and 4th Chapters of the Second, Book of *The Kings*, though I could not know whether I was on the spot where was acted the scene which they record, as Carmel extends to Nazareth on one side, and nearly to Jerusalem on the other. From the terrace I saw the sea bounding the horizon to the west, Acre, six miles to the north-east by north, and to the southerly the small village of Aket, about the same distance. It is an old custom for a French ship

passing the convent to fire a gun, and the convent hoists a white flag. The thermometer on the top was at 63, and at Kaifah at 69. There were some English names on the walls of the convent, to which I added mine: there are a great number of natural caves on and about Carmel. Formerly there was a French factory at Kaifah, which was obliged to send to the king of France a certain number of cases filled with aromatick herbs from the mountain. The ancient Cæsarea is nine hours south of Kaifah. Djezzar removed from it many columns to adorn the mosque of Acre, and I am told that many masses of marble still remain in the sea, too large to be removed. As we descended from the mountain at one o'clock, the view of the plain below delighted me. The small oblong fields into which it was divided, bore each a different shade of brown or green, as they were ploughed or sown with corn or grass.

At half past two we left Kaifah, and at a quarter before five re-entered the gate of Acre. About a quarter of a mile to the east of the city, on the sea shore, (for the sea nearly circles round Acre as round Sidon,) stands a small marble column, without capital or pedestal, which is probably a remnant of the old Ptolemais. In the evening a Greek peasant, whom I had commissioned, brought me a cameleon, which I saw changesuccessively to yellow, red, (i.e., his body turned to a dark colour with red spots,) and olive colour, as he was laid on a silk handkerchief, on the Greek's fez, (red cap,) and on the Consul's coat. When I first

bottled him he was a beautiful green; after he died part of him became black, and an hour after when we looked at him, after supper, he was nearly all black; he lived twenty-one minutes in a close corked bottle, full of the rackee (white brandy) of the country, so slow is the circulation of his blood. It was cruel to put him to so lingering a death, but I had no idea that he would suffer so long, and I had no other way of preserving him uninjured, which I was anxious to do. The next day I staid within doors all day writing.

Thermometer
67.5.

Wednesday, April 12th.—In the morning I walked round the east and north sides of the walls, the only ones that the sea does not wash. By the time it took me to encompass them, I should guess the circuit of the city to be about a mile and a half. I afterwards strolled to a small garden near, which contained nothing to detain my attention. It was inclosed by a high hedge of prickly pear, and was planted with palms, olives, figs, oranges, lemon trees, and beans. Near it were several huts of Arabs, about ten feet by six, covered with ragged mats. Returning to the house, I passed by the serai of the Pasha, which is very spacious; but I did not enter, as they were building in the square within. Near it is a small fountain, built by the present Pasha, and inclosed with a neat railing, from which the inhabitants are supplied with rain-water falling into neat marble basins. All are permitted to drink from iron cups chained to the railing, but none to carry water away. The spring-water of

Acre within the city, is plentiful, but brackish ; and the inhabitants are therefore supplied from wells on the sea-shore, half an hour's distance, paying six paras for four small jars. The prejudices of the Turks as to kismet (destiny) are certainly weakened, for when the plague was in Acre last year, the Pasha established a rigorous quarantine, and ordered all the cats to be killed ; and the same was done in Aleppo. These precautions, like all Turkish ones, had only partial success : 3,500 died here last year of the plague ; yet they probably saved many, for in Damascus, where they were not observed, there perished 200,000. In the evening the consul performed a promise which a lame foot had prevented his performing before, of shewing me the site of the French batteries. After being stopped some time by a string of 100 camels, bringing corn from the villages to the city, we walked to the east and north of the walls where Buonaparte (whose head-quarters were at Abuatby, a small village on the rise of the mountains, three quarters of an hour distant) had planted his cannon, about 300 feet from the old, and 150 from the new, walls. These new walls, built after the siege by Djezzar from plans given him by English engineers, have been surrounded, by the present Pasha, with a fosse about fifty feet wide, into which the sea may be easily introduced. The scene of carnage between the old and new walls, is now partly planted with a large garden of the Pasha, and partly sown with corn. The places where the old walls have been patched (and some

shots are seen, of which the holes are yet unfilled) are very evident; and I clearly distinguished to the north-east the great breach at which thirty horsemen might have entered abreast; and at which 150 French did enter, who, being unsupported, were all cut to pieces. Near the gate of the old walls is a market for hay and fodder, and stalls for horses and cattle, for which the Pasha exacts an exorbitant rent. On the site of the French batteries there stood formerly a large garden, which was, of course, ruined by them; and is now succeeded by fields of corn. I have already mentioned (page 65) that all the inhabitants of the mountains round had promised to give up their fastnesses to the French provided they took Acre. Sir S. Smith wrote constantly during the siege to Emir Beshyr, prince of the mountains, to preserve the homage of the mountaineers toward the Turks, assuring him that he need not fear for Acre, and promising, as he was authorized by Djazzar, that no taxes should be laid on the produce of the mountains after the siege of the city should be raised. Scarcely were the French retreated, when this conscientious Pasha, with true Turkish faith, began renewing his oppressions on the peasants of the mountains. Sir S. Smith interfered to restrain them, and this was the cause of the coldness that succeeded between that officer and Djazzar. We could not walk far between the walls, as the passage is shut up by the Pasha's palace.

In the city are many houses fallen into ruins, which the oppressed inhabitants are too poor to re-build.

Almost the whole city pays rent for lodging to the Pasha, and in consequence, many families of ten and twelve persons are crowded into a single room. The whole khan, in part of which the English and French consuls are lodged, formerly belonged to the French; but many years ago, Djezzar having thought he discovered that they were in correspondence with an enemy of his (a Pasha who came from Egypt to attack him, and was repulsed), drove them all out of his Pashalick, and wrote down their khan for the mosque of Mecca; so that if ever they succeed in getting it again, they must always continue to pay a high duty to that mosque, all such duties being by the Turkish law inviolable.

We walked afterwards to the port, which, though admirably sheltered, is so shallow that it can admit only boats and small vessels. Large ships, as I have stated, always anchor under Kaifah, where they are sheltered by Mount Carmel. On the banks of the port is the custom-house, at which I heard a loud dispute between the following parties. The fish brought to Acre (generally very abundant) is subject to a heavy duty of a third of the price, to the Pasha: it sells for forty-eight paras the rotolo, and of these the Pasha takes sixteen. This duty is farmed, and the farmer of it was complaining that of five boats which used to fish, there now went only one, and that seldom; and as he lost by his speculation, he was threatening to force the fisher-

men to go out. They loudly resisted his tyranny, and told him that he deserved to be ruined for putting himself in a situation in which he could gain only by despoiling the poor.

The English Vice-consulate here is, as usual, in a most wretched state ; the flag of Britain is almost the only one not flying in a city saved by the English. Our Vice-consul, though frequently entreated by the government (by whom he is well-known, having been here above twenty years), naturally refuses to hoist it, as he has no firman ; and it might therefore be insulted with impunity to-morrow. It was only last week that he sent some goods to Barout, for which, though he had already paid the legal duty of three per cent. here*, four per cent. more were exacted at the custom-house there ; and he can get no redress. “ God forbid,” he says, very justly, “ that an English ship should be wrecked here, as the Pasha confiscates all wrecks for his own coffers.” It was but a few years ago, that a Russian ship bringing Greek pilgrims to Jerusalem, from Constantinople, and having 7,000 dollars on board, was wrecked at Kaifah ; the Pasha sent troops immediately, who seized the dollars, and murdered many of the pilgrims in hopes of finding money on them. Firmans were sent from Constantinople for the restitution of the dollars ; but what are firmans in a distant Pashalick ?

* By the Treaties with Turkey, the goods of the British subjects should pay only three per cent. *ad valorem*.

The Capigis bring them only in the hopes of being bribed. How I thank my Creator for not being born a subject of this accursed government !

Acre contains five mosques, and four churches ; one Maronite, one Roman Catholick, one Greek, and one Greek Catholick.

To-day, shortly after noon prayer, I saw the Pasha's nephew going out on an excursion to the environs of the city. He was attended by a large train, not less than 150 men, all very handsomely dressed, and superbly mounted. In front of the procession were a few kettle drums, and other Turkish musick. He himself, a handsome beardless young man, came last, dressed in a green turban and red benisch, with a handjar (knife) in his girdle, of which the handle was set with diamonds, that sparkled brilliantly to the sun. Among the Turks it is the custom that the greatest men should go last in the procession, and the inferior first.

Thermometer
66.

Thursday, April 13th.—To-day the Vice-consul received letters from Col. Missett, in Cairo, confirming the account of Buonaparte's being re-landed in France on the 1st of March ; and inclosing a letter with this information from General Maitland to the governor-general of India, under cover to Mr. Barker, our consul in Aleppo. In the morning I received another visit from the Austrian consul, which I returned in the evening. As I sat with him some time, he told me the history of his life, which appears to have been most miserably thrown

away. He was nineteen years consul in Tunis, eleven in Egypt, and has been ten here: during these last ten he has not received from his government, to use his own strong expression, "*anzi am bicchiere di acqua.*" Nine months ago he lost his wife, who died chiefly from bitterness of heart at finding her friends neglectful, and her hopes disappointed. Since then, his life has been a monotonous course of solitude and ennui, without a friend, or even a companion. He is now going to Vienna, through Italy, his country, with the hope of getting some provision for the short remainder of his days. I pitied him from the bottom of my heart, and felt unhappy that I could do no more than pity him*.

In the country round Acre, oppression is carried to its highest pitch; every thing, even the straw, is taken from the peasants, who, in consequence, will not cultivate the ground more than they are absolutely forced to do, and prefer gaining a miserable livelihood by bringing to the towns wood and water, on which alone there are no duties to be paid. It is not at all uncommon to see men working on one side of a field of corn, and large flocks of camels feeding

* My compassion was increased on hearing at my second visit to Cyprus, that this unhappy man on his return to Italy, was taken by a privateer of Algiers, which had just declared war against Austria, in a ship bearing whose flag he had taken his passage. This last calamity cost him his life. In 1816 Baron Stürmer (Austrian Internuncio at Constantinople) told me that he had died a prisoner.

on the other ; for the peasants, finding that the more they have the more they are plundered, very naturally think they may as well let their poor beasts make a good meal of their corn, as give it all up to their tyrants. In the month of November, 200 men and oxen are gathered from the neighbouring villages to sow corn on the Pasha's land ; and in May an equal number to cut it. These poor wretches are accompanied to their work by Turkish soldiers, and at night shut up with their cattle within the city, and fed with small cakes of coarse bread and water. After being thus worked and fed for thirty or forty days, they are presented each with three or four piastres, and dismissed. The consequence of this tyranny is, that not one half of the land in the Pashalick of Acre is cultivated : most of the corn exported from Acre is brought from Samaria, in the Pashalick of Damascus, where, I am told, fixed duties are exacted, and nothing more. The grapes of Syria are cut in August, or if the season be late, in September.

Thermometer
at six P.M. 54.

Friday, April 14th.—At half-past seven, after having been delayed at the gate by several Turkish soldiers, who requested me to let them examine my pistols, I left Acre with four miserable donkies (the pilgrims having taken away all the horses to Jerusalem at twenty-five piastres a head) for Nazareth, computed at eight hours' distance. Till half-past ten, we rode along the fine plain of Acre, which is here marshy and uncultivated ; seeing to our left at ten, the small village of Adamoun, of about thirty

houses. At half-past ten we had adieu to the view of Acre, and continued till half-past two in a defile between low mountains ; some of heath, some green, covered with trees and shrubs, of which the base was in some parts planted with corn ; and in some carpeted with the richest grass, and adorned with every species of wild flowers. Amid this delightful scenery, we saw at eleven o'clock, on one of the mountains to our right, the village of Ebelleen, of sixty houses. While we were in these defiles, as I was riding at some distance before the baggage, I met a young Turk, whom I saluted, and asked how many hours to Nazareth. Whether the fellow was in jest or earnest, I know not ; but instead of answering he presented his gun at me. I drew out a pistol, and he withdrew his gun. On looking behind me, I saw he had again presented it, and therefore again showed him my pistol ; he kept his gun pointed at me till he was out of sight, and I kept my pistol levelled at him till he was at a respectable distance. Perhaps this was only a Turkish joke, but he looked very sulky and fierce. At half-past two we came to the village of Sufamar, where we ascended high mountains, from which, at four o'clock, I saw the sea under Mount Carmel. At twenty minutes past four I saw Nazareth, which being on the farther side of a high mountain, is not seen till one is close to it. Its houses are scattered on different heights of a mountain, and about the valley ; and so situated, that the door of one leads on to the roof of another. To the left of the road, before coming to

the village, is a Greek convent built over a fountain, called the fountain of the Virgin. At half-past four I alighted at the Roman Catholick convent, the finest in the Holy Land; it is indeed a very handsome building, and has accommodation for twenty-five monks, though now there are only eleven. It was built originally by Helena. I was received by the monks with the greatest hospitality, and am very comfortably lodged in the room which is occupied by the superior of Jerusalem when he visits Nazareth.

I have made a rule to write nothing at present of the scriptural history of the places I shall see in the Holy Land; but to leave it to be described at some future opportunity, when I shall have more time than travelling affords me. There is no fear of my losing the interest which it excites on the spot; for, if I had read the Bible from piety as often and as attentively as I have within the last two months for information, I should be no unfit candidate for a bishoprick. Indeed, I generally carry the Bible in my hand, and read the history of the places as I visit them.

As Nazareth stands very high, the thermometer here is authority only for the village. Coming from Acre in the morning I felt the heat oppressive, but on the mountains I felt a great change.

Thermometer *Saturday, April 15th.*—Nazareth, now
 only a large village, consists of about 430
 houses, of which 200 are Greeks, 100 Roman Catho-
 licks, 25 Maronites, 25 Greek Catholicks, and 80

Turks. It contains one Roman Catholick (in the convent), one Maronite, one Greek Catholick, churches, a Greek convent, and one mosque. It exports a small quantity of corn to Acre, and imports from Damascus worked silk for consumption. Its environs nourish abundance of cattle, whence it derives a great quantity of cows' and goats' milk, of which is made a tasteless kind of butter. In the afternoon I visited with one of the monks the following relicks:—1. The house in which it is pretended that Joseph worked as a carpenter. It is a small chamber, a circle of about twelve feet, and has a small passage about four feet wide, divided from the chamber by a piece of wall, which is believed (not by me) to be the ancient identical wall against which Joseph leaned at his work. This relick is in the possession of the fathers of the Roman Catholick convent, and they have built a small altar in it, on which they say mass regularly once a week. The monk who shewed it to me, assured me, with great gravity, that some years ago the Turks began throwing down the wall of this house, but that all who worked at it were immediately afflicted by heaven with a fever. 2. The stone on which it is thought Jesus ate with his disciples before and after his resurrection. This also belongs to the Catholick monks, by whom probably it was hewn, and who have built a small chamber round it. The stone, fixed apparently by nature in the ground, is of an irregular form, about ten feet by eight, and perfectly smooth at top. Here too is a small altar, where mass is said

once a week ; and over it is a picture of Christ, under which is written "*vera imago.*" For Catholics who say a paternoster and Ave Maria in this chamber, seven years indulgence is granted by the pope. 3. The synagogue where Christ is here said to have taught the Jews. This, belonging also to the Catholic monks, is a yard about twenty-five feet square, inclosed by a new wall. Close to it is a Greek Catholic church. The Greek Catholics, like the Greeks, do not admit statues in their churches ; and on their crucifixes the figure of our Saviour is only drawn, not sculptured. 4. The hill of Tremors, about a furlong and a half to the south-west of Nazareth*. Here it is affirmed Jesus took refuge from the Jews, and immediately on his approach the hill shook as in an earthquake. There is here, a grotto about thirty feet round ; but some of the stones are fallen in at the entrance. On the hills are planted great numbers of fig trees.

The houses of Nazareth are mostly miserable stone cottages, with mud floors and roofs. The church of the Roman Catholic convent is very large and handsome ; I entered it in the evening to hear the "*Processione quotidiana.*" which is performed at four. It has a tolerable organ, and the singing, by boys, was very fine. During the service I saw my young servant George (who was a Catholic), confessing

* The ancient Nazareth, it is said here, extended as far as this hill. How little this agrees with the Catholics' appropriation of the Mountain of the Precipice, may be seen in Luke iv. 29.

himself to one of the monks. When the service was finished, I descended with the Padre Guardiano, by a handsome marble staircase, into a grotto under the church (of which it forms part), where they say the angel Gabriel appeared to the Virgin. The natural ceiling of the grotto is left, but a very handsome altar of sculptured marble is built in it; and there are still seen two columns of granite, placed, it is said, by Helena to mark the spot, of one of which the lower part is broken off; so that it is upheld by, and hangs from, the stone roof, which is here looked on as miraculous. Out of the grotto we ascended by a short passage into a small cave, said to have been the kitchen of the Virgin. The names of these places are all appropriated, said the monks, by tradition. In the church are three fine pictures; one in the grotto, of the Annunciation, and two above of St. Francis and St. Antonio. The house of our lady of Loretto is fabled to have been carried from this grotto, which the Padre assured me it exactly fitted before it was enlarged. Eight hundred Armenians have this year passed this place for Jerusalem, of whom 200 within the last two days. The Armenians keep Easter at the same time with the Greeks.

The monks tell me that the Turks of Nazareth are tolerably peaceable, but they have begun to be more fanatick and ferocious since they built their mosque here six months ago. They lately killed a poor Greek woman, who, they said, had treated the religion of Mahomet with contempt; and would not allow

the Greeks to bury her till they paid 200 piastres. They have planted a small field of olives to supply oil for their mosque. An olive tree here bears fruit in four years, and in ten becomes a large tree.

Thermometer
64.

Sunday, April 16th.—In the morning arrived here Signor Katafago, Russian Vice-Consul in Acre, from Jaffa, where he had accompanied Lady E. S., who is digging at Askalon among the ruins of the ancient city; and a French tailor, who, previous to returning to his country, has been visiting Jerusalem. Signor Katafago, who is a man of the country, dressed in the Turkish dress, with a cocked hat, always passes the summer here for coolness, and the winter in Acre.

In the afternoon I walked through a rocky country, bearing corn and rich pasture, to the village of Jaffa, about half an hour south-west from Nazareth, consisting of not above thirty houses. This is said to be the ancient city in which lived Zebedee, and his sons James and John. We entered a small yard, inclosed by four old ruined walls, which the Catholics believe to have been the house of James; and at one end of it is a broken altar, which my servant and guide kissed with great devotion. Leaving this, we walked along a terrible hilly road, covered with high grass and rugged stones (on stepping to one of which latter, I nearly trod on a serpent about three feet long), to a high mountain, two miles south of Nazareth, on which is a precipice about fifty feet high, whence it is said the Jews sought to precipitate our Saviour.

The mountain of which this forms part, called the Mountain of the Precipice, is about 150 feet high. At the bottom of the precipice stood formerly a Catholick convent, of which there still remain some ruined walls, and two cisterns cut in the rock at the base of the fall, at which the Catholick fathers of Nazareth say mass twice a year. Near the Mountain of the Precipice is a sister mountain of the same height, to the top of which it took us half an hour to mount, by a very rugged stony ascent; yet we found corn on its summit, whence we enjoyed the view of the following interesting spots. Before us to the north was Nazareth, at half an hour's distance; behind us was the large fruitful plain of Esdraelon (now called in Arabick Murge Ibn Haymer, and in Italian, Celon), of two days' (twenty-four hours') length, and ten hours' breadth. Two hours to the south-south-east, on the borders of this plain, and at the foot of a mountain, on the top of which stood a Turkish mosque, was a small village with a few ruined walls, which is said to have been the ancient Nain; it is now called in Arabick Nin, and in Italian Naim*. To the south of this was Cumee, a small village of Samaria. Seven hours to the south of us was the ridge of the high mountains of Samaria. Two hours east of us was Mount Tabor, whose round top soars considerably above the heights near it. To the west, three quarters of an hour off, was the village where

* The tradition runs here that Cain killed Abel on the site of this city.

we had seen the pretended house of St. James. On the plain of Celon, during the war of Egypt, took place an engagement between a French detachment marching to Acre, and a Turkish army; in which the former, 600 in number, put to flight the latter, amounting to 40,000.

After returning to Nazareth I visited the fountain of the Panagia, in the church of the Greek convent within the village. The water, from being shut up in a hot church, (which was very dark,) is nearly tepid. Outside of the church is a fountain, at which were watering not fewer than 500 camels, horses, cattle, &c. Among the village women filling their pitchers, I distinguished some pretty girls. The water in Nazareth is excellent. This evening have arrived 200 pilgrims from Jerusalem, more women than men. After sun-set I repaid a visit to Signor Katafago, who called on me in the morning. He has built a good house here for his summer residence.

Thermometer
67.

Monday, April 17th.—This morning the pilgrims set off for their destination, and it was picturesque to see them winding round the rocks as they left the village. They pass most of them through Kaifah and Jaffa. I wanted to set off to-day for the sea of Galilee, but could not find horses, as they are all taken for a fair, held in a khan between Mount Tabor and Tiberias, to which the peasants here carry shirts, shoes, linen of Damietta, silk of Damascus, cattle, cloth, &c.; and sell them to the Arabs, who flock thither in great numbers. In the

afternoon I went again to the church to hear the fine music of the *processione*, which is always performed at four o'clock.

Thermometer at a quarter past one P.M. 71.

Tuesday, April 18th.—At twenty minutes past six I left the convent with the French tailor, and a Roman Catholick man of the country, brother of the dragoman of the convent, who spoke a little Italian, and served as guide. We rode to the east of Nazareth along mountains, of which the soil, in a few spots sown with corn, was generally covered with the richest pasture and clover, and perfumed with wild flowers and herbs; they abound in oaks and terebinths, and we saw several antelopes skipping along their tops. These beautiful animals, whose slender limbs are formed with the finest proportion, are very common in Syria, and are often caught and tamed by the inhabitants. Our Vice-consul in Acre had one in his house, that followed him through it, and lay down by him on the divan (sofa) like a dog. Their food is so pure, that the natives round Tripoli, where they abound, gather up their excrements and burn them on the top of their pipes, as they do pastiles. Passing the base of these mountains, on very steep, but tolerable paths, we arrived at ten minutes past eight at the foot of Mount Tabor, on the north-west side, where stands a very small village, retaining its ancient name of Deborah; near which, it is said, Sisera was nailed to the ground by Jael. We immediately ascended the mountain, at the top of which we stopped at a quarter past nine; the ascent was very steep,

and we had to climb over large masses of rock, but I should not think the perpendicular height above half a mile. At the top we found a field of corn, but in general the mountain is scattered with trees, chiefly oaks, and covered with high grass; and such abundance of flowers and herbs, that the air is strongly perfumed. It contains several large caves, which shelter, I am told, great numbers of foxes and wild boars, who come forth by night and render the neighbourhood very dangerous. On the summit are considerable ruins of an old convent and church. Tabor is very interesting from a tradition extant in the time of St. Jerome, that it was the scene of our Saviour's Transfiguration; and a small plain half way down, is said to be the spot on which he enjoined silence to Peter, James, and John. The Roman Catholick monks of Nazareth occasionally perform mass on its summit. The view from it is extensive and beautiful, but has no great variety. It consists of the plain of Esdraelon, bounded on every side by mountains; to the south are the mountains of Samaria and En-gedi; (in the strong holds of which latter David dwelt, 1 Sam. xxiii. ;) to the north-east the heights that command Damascus, covered with deep snow; to the south-west Mount Hermon, at the foot of which stood Nain and Endor, and to the west (north of Hermon) the mountains of Gilboa, where died Saul and his three sons. With respect to Mount Hermon (which the situation of Nain clearly pointed out to me), I am sorry that my confidence in the compass forces me to differ with

Pococke, who has placed it to the east of Tabor. The circle of mountains around, prevented us from seeing the sea of Galilee. The thermometer at the top was, in the shade, at $64\frac{1}{2}$ at ten minutes past ten. Below (where we descended in fifty minutes) it rose to 71 at a quarter past one, in the shade. At eleven we left the foot of Tabor, and passing mountainous roads of the same kind of scenery, at half-past twelve came to the Bazaar, mentioned yesterday, where we stopped to dine under a large fig tree, near a fountain of excellent water. Here are the ruins of two very small towns, inclosed by low walls, close to each other, and two hours and a half east of Nazareth. They stand in a small plain, of which, as usual, very little is cultivated. We set off again at a quarter past one, over roads presenting always the same scenery; sometimes along rich, but uncultivated, plains, and sometimes by the side of mountains with a gentle ascent, covered with rich grass and innumerable wild flowers of every colour. At two we passed the village of Kefer Sutt (the Village of the Sabbath; Kefer—a village; Sutt—the Sabbath), and at three a small plain (three hours north-east of Nazareth), where, our guide told us, Jesus fed the multitude with five loaves and two fishes. It is commanded by a low mountain, where is said to have been preached the Sermon on the Mount. At a quarter to four we were on the top of a very high mountain, (to which we had gradually mounted by so smooth and gentle an ascent, that we had thought

ourselves on a plain), whence, with delightful suddenness, we saw Tiberias and the sea of Galilee, like a large basin, inclosed by high mountains on every side, except a small part of the west (on which stands Tiberias), where there is a small plain between the water and the mountains. It is inclosed by mountains rising precipitately on all sides, but the north, north-east, and south-east, where the fall of the hills is gradual and gentle. The conflux of the sea (which appeared to me and my companion, what it is here reckoned, about six miles broad) with the Jordan, is not visible from Tiberias, being intercepted by a mountain*. Tiberias stands on the middle of the western bank, there being about three hours from the city to the northern extremity of the sea, and about the same distance to the Jordan; but towards the south, the view of the banks from the city is contracted, by mountains, to something less than the distance of a league. Descending the mountain by a very steep rocky road, we reached the foot of it, and entered Tiberias, at half-past four. It is a small wretched city, of which the houses, or rather hovels, are built of stones, for the most part heaped on one another without mortar. In the walls (about eighteen feet high) are visible the patches with which the Turks have repaired the breaches made by the French when they took the city.

* The passage of the Jordan through the sea of Galilee, is amusingly quoted by Pausanias (Book V. chap. 7), as proving the possibility of the Alpheus being subterraneously mingled with the fountain of Arethusa, in Sicily.

We rode immediately, through narrow dirty dusty streets, to the Catholick church, belonging to the Catholick convent at Nazareth, but lent by them to the Greek Catholics; it is a ruined building, with bare unplastered walls, said to have been the house inhabited by St. Peter. Michéli (our guide) went immediately for the keys to the Greek Catholick priest, who sent with them two mattresses for us, and came himself soon after to perform vespers, which was done in a singular manner. After he had himself sung something, of which the responses were chorused by the audience (about six peasants and a dozen children), each of the peasants read or sung something, and each of the children walked to the altar, and sung one after another. While the Frenchman and I were looking dolefully at each other, commenting on the wretched accommodation which the church would afford us, there entered a Neapolitan physician, Signor Adam, who has been summoned here from Acre (where he resides in the service of the Pasha), to attend the wife of a rich Jew: He very civilly led us to the house of a Jew, where he lodged, in which we were tolerably comfortable, and supped on fish from the neighbouring sea. This Jew and his family were in the service of the French when they attacked Syria, and were loud in their eulogiums of Buonaparte. They told me that Tiberias contains 550 houses, of which, 400 Turkish, 100 Jewish, and 50 Christian; that its commerce consists in about 30,000 *carraras* of corn, 500 *cantars* of cotton,

30,000 *carraras* of calambocchio, 30 or 40 *carraras* of sesame, which it exports to Acre; about 100 *armouts* of indigo, which is all bought up by the merchants of Cairo, at twenty-five or thirty piastres the *armout* (six okes make one *armout*, and seventy *armouts* one *carrara*); and in fish, from the sea of Galilee, sold to the neighbouring villages, of which there is a very small quantity, as there is not a single boat on the sea. Djezzar, whose activity is every where praised, notwithstanding his cruelty, made one for bringing wood from the east side, but this has been suffered to go to pieces. Tiberias commands fifty neighbouring villages. In summer the Siroc wind prevails here, which, in the day, is terribly hot, and at night frequently raises great tempests on the sea of Galilee. The village of Safet (which has been erroneously supposed to be the ancient Bethulia), which is seen from Tiberias*, to the north-west, on the peak of a very high mountain, contains, they said, from 1,000 to 1,500 houses, of which, from 300 to 350 are Jewish, and the rest Turkish, there not being above three or four Christian: I wished to see it, but must give up the idea, as there is plague there; and therefore, if I visited it, the Catholic monks of the Holy Land would refuse to admit me into their con-

* On a mountain to the north of Tiberias is an old dry ruined well, said to be the one into which Joseph was thrown by his brothers. It is an hour and a half distant; and as its reputation depends merely on uncertain tradition, I could not muster time to go to it, being quite out of my way.

vents. On my asking them the present state of the Jews in the Holy Land, they told me that there are fewer now than there were 150 years ago; that 74 years ago, when the Jews were driven from Spain, many came to the Levant (indeed, most of those here, and at Constantinople, still speak Spanish); but their numbers have been dreadfully thinned by the plague, of which 3,000 died only last year in the Holy Land. That the only new comers now, and lately, are old men, who come to die, mostly at the age of sixty, or more, leaving their worldly affairs in the hands of relations, who send them two or three piastres a day for sustenance; and that most of these come from the Levant, from Barbary, and from Russia. There are fifty houses of Russian Jews in Safet, and fifty here. The Turks here take precautions against plague. Every one who comes here from Safet performs quarantine.

After supper I descended to the terrace to look at the water: it was delightful to see the moon shining on this celebrated sea, and to enjoy the ideas which the view of it forces on the mind. It is, of course, fresh water, and has no tide; but as it is supplied from the mountains round, it is much less copious in summer than in winter, when it overflows the courtyards of the houses on its banks. The Jew gave me up his bed at night, and I thanked him for it most cordially; but I counted without my host. Feeling myself half devoured, I turned down the counterpane quickly, and found that from the top to the bottom of the bed was one continued black line of fleas. Good

heavens, how I suffered through the whole night! In spite of my fatigue, I could not close my eyes. The Arabs have a saying that the king of the fleas keeps his court in Tabbaria; apparently they think that kings and courtiers have better appetites than other men. The Christians here place Bethsaida (of which not a stone remains) between Tiberias and Nazareth, an hour and a half from the sea of Galilee, and about the same latitude with the former. This locality differs from our maps; if it be correct, we had it to our right soon after passing the supposed site of the miracle of the loaves and fishes.

Of Capernaum, Gennesaret, and Chorasin, there are now no remains*. On the south-west coast of the sea there are four villages, viz.: Labedee, Samakt, (large,) Kerbissumra, and Fia. It is dangerous to visit the two latter, on account of the Arabs.

Among the inhabitants of Tiberias are many descendants of soldiers of the French army, to whom the women of the country flocked in crowds, delighted to find men who were their lovers, instead of their tyrants. The same is observed in Jaffa and Cairo. Almost all of these poor women were put to death by the Turks, when the armies evacuated the country.

* Mr. Burckhardt, the enterprising traveller who passed through these countries under the name of Sheikh Ibrahim, afterwards told me in Cairo that there is a village in the vicinity called Kafer Naym; I inquired earnestly, when on the spot, for any remains of these places, but neither saw nor could hear of any.

Thermometer at a quarter past two P.M. 86.

Wednesday, April 19th.—In the morning early we walked with the physician to a mineral bath, half an hour south of the city, along the sea-shore; about a quarter of an hour from the walls we passed some remains of the wall of the ancient city, of which also there are ruins close to the northern wall, and there are marks of antiquity on the mountain to the west. The baths, formed from six natural springs of boiling heat, are inclosed in a mean Turkish building, and resorted to by those afflicted with scorbutick disorders, (very common here,) and with leprosy, of which Signor Adam told me there are two species common near Damascus, the yellow and the white. Those who visit the baths from Damascus, Aleppo, and the neighbourhood, leave, from a religious motive, a shred of rag on a tree near, which was quite covered with them.

After returning to the house and breakfasting on milk, (we were waited on by the servant of the physician, a young Armenian, who having been caught six years ago with a Turkish woman of rank, was forced to turn Turk, in order to save his life, and contentedly remains so,) we left the gate of Tiberias at ten, and proceeded towards the north, on a path along the sea-shore. At eleven we stopped to bathe: the water in some places, even at a distance from the shore, where I could find no bottom, was quite tepid, and in others very cool. The thermometer in the sea rose to 86, for to-day the sun was burning hot, with

a siroc wind. I brought away a bottle of the water. Continuing our road along the side of the mountains that overhang the sea, uncultivated, but rich in pasture and in flowers, at a quarter past twelve we reached the small village of Mishdel, close to the sea, consisting of about ten ruined houses. On the road between our bathing-place and Mishdel we met eighteen dehlis, (Turkish horse soldiers,) coming from Damascus, on passing whom Michéli advised me to dismount, this being the mark of respect usually exacted by the Turks from their Christian subjects. This I absolutely refused to do. They passed close by us, looking very scornful and fierce: I saluted their chief as he passed me, but he made no return to my civility, the only instance I remember of such a neglect of courtesy in a Turk, it being enjoined by their religion. They are not required to give the first salutation, but are strictly ordered to return that of another*. I had taken an old Turk as guide from Tiberias to Mishdel, but, as he pleaded age, I engaged a young peasant to lead me up a mountain to the west of Mishdel, where I had been told I should see some curious antiquities. It took us an hour to ascend the mountain by a terrible steep road, planted at the base with corn, and overgrown near the top with high grass, among which

* When ye are saluted with a salutation, salute the person with a better salutation, or at least return the same, for God taketh an account of all things.—*Koran*, Chap. 15th. This is one of the most striking instances known, in which good manners are successfully inculcated by religion.

were great quantities of wild green peas, which our guide pointed out to us with great glee, and which we found very sweet and tender. At the place where we stopt, (above which 100 feet of rock soared perpendicular,) we saw an immense number of natural caves, of which also we saw a great abundance on a mountain opposite. Had I known that this was all we had to see, I certainly would not have incurred the fatigue of mounting. When we reached the caves, we sunk down utterly exhausted, though, besides the hour which we took to mount, I have omitted to reckon twenty minutes of indispensable rest. The mountains round excluded every breath of air, the sun was burning hot, the thermometer being at $81\frac{1}{2}$ in the shade. We had here a good view of Safet, five hours to the north, in which with my glass we clearly distinguished a small neat mosque, and a large castle. We saw clearly the whole north, east, and west coasts of the sea of Galilee, but not a village on them, nor a ruin to point out the site of Bethsaida, Capernaum, &c. The Arabs hold a bazaar among these caves, where are sold horses, cattle, &c. We were thirty-five minutes descending, so nearly perpendicular that we were frequently forced to slide down full length, supporting ourselves by the long grass, with the scent of whose wild flowers the air was strongly perfumed. At the bottom (where the thermometer fell to 80) we found a spring of water, which seemed to us a river of Paradise. In descending, the Turkish guide and I saw a snake about a foot and a half long, laying asleep on the

path: he carefully avoided it, and I followed his example with the utmost expedition. On returning to the village, a black Arab gave us a large bowl of fresh milk, off which we dined deliciously. On dismissing my old guide from Tiberias, he was very clamorous for a bagshish, on account of our having bathed in the sea of Galilee, saying that all the pilgrims who bathed paid it; but with this insolent demand I positively refused compliance, pleading that I was neither a pilgrim nor a rayah. Then he demanded another (which is very commonly called for in the cities of Syria) for the porter of the gate of Tiberias; but I told him I had refused this request in every city I had passed. Bagshish is a word constantly in the mouth of the Turks, and is frequently asked for as an indubitable right, in which case I alway refused, or at least diminished it, when it was demanded, being unwilling to pay for insolence. At a quarter before four we left the village, and riding towards Tiberias for five minutes, turned off to a road on the right, and left the sea behind us. We passed the same sort of road along plains and gentle ascents of mountains, little cultivated, and overgrown with rich grass and wild flowers and herbs. Four hours from Nazareth we saw encamped the dehlis whom we had passed in the morning, on seeing whom Michéli begged us *per l'amor di Dio*, to urge on our horses, as the dehlis were "*diavoli*;" and indeed he was not very wrong, for I remember that Mr. D. met a body of these gentlemen between Constantinople and Adrianople, who plundered him of every thing,

Fortunately we again passed them without being honoured by their notice. At three hours north-east of Nazareth we were by the side of a field, which our guide told us was the one in which Jesus had plucked corn with his disciples on the Sabbath day, when he replied to the reproaches of the Pharisees, "The Sabbath is made for man, and not man for the Sabbath." An hour and a half north-east of Nazareth* we passed the small village of Kufer Kenner, said to have been Cana of Galilee, which stands on a low rocky mountain: here we were shewn an old ruin, said to have been the house of St. Bartholomew, and the roofless remains of a Greek church, which, we were assured, occupied the site of the house where Jesus converted the water into wine. On a high mountain close to Kufer Kenner stands another large village called Mished; (I have forgotten to mention two other villages which we passed—Alubia at five hours, and Turaan at three hours, north-east of Nazareth). From Cana the mountain road was more precipitous and stony. Half an hour from Nazareth we passed the large village of René, and at five minutes before nine entered Nazareth, (which, luckily for us, is not walled, as the gates would have been shut,) by the north-east, having rode the last three hours by a bright moonlight. The distance from Nazareth to Tiberias is

* All over Syria it is very common to see large jars both in the houses and out of doors. These, indeed, are common over almost all the Levant, but their appearance is very interesting in and near Cana.

reckoned six hours. The convent-gate being opened, I immediately threw myself on my bed, and being exhausted by fatigue and want of sleep, slept soundly till ten the next morning. On the road we saw several large flocks of cows, goats, and cattle.

Thermometer

74.

Thursday, April 20th.—I was writing all to-day, and did not feel very well, as the siroc was very hot, and produced in me, as the monks all complain that it does in them, great lassitude and sickness. One of the monks told me to-day that service is regularly performed here four times a day : they enter the church every morning at three, and stop in it till eight : another hour at ten : at two P. M. vespers ; and at four P. M. the processione, which lasts an hour. Add to these rigorous duties the anxiety, and even danger, to which Turkish oppression constantly exposes them, and their life will not be thought enviable. In the evening I visited Signor Katafaga, at whose house I saw the Governor of Sanoor, a Turk, who assured me that with proper precautions, the road from Nazareth to Jerusalem through Samaria is now safe ; though he begged that in case any thing happened to me, he might not, in future, be quoted as having advised me to travel by it. I accordingly hired in the evening for 100 piastres, a horse, three mules, and an armed Christian of the country, to accompany me. Sanoor is a village between Nazareth and Nablous. The journey by the road through Samaria is reckoned three days. In the evening the siroc changed to north.

Thermometer

77.

Friday, April 21st.—My history of to-day is not very voluminous. All the morning I was writing; in the afternoon I took a last walk round Nazareth, and heard the fine music of the processione for the last time. In the evening I walked in the garden of the convent, which is cultivated excellently by one of the monks, and though small, produces no contemptible quantity of lemons, almonds, apricots, pears, beans, peas, cabbage, lettuce, tomata, tobacco, onions, garlick, and brocoli. But the late sirocs have done it a great deal of injury.

There are a great number of owls in and about Nazareth, who make a terrible hooting every evening. I am now going to pack up for my journey to Jerusalem: as it is the most dangerous part of my voyage, I shall not be sorry to arrive there. The comfortless feelings of him who travels without a companion, are certainly not cheered by the expectation of danger. I have left with the superior of the convent letters for my family, which he promises to destroy if he hear of my arrival at Jerusalem, and to forward to Constantinople if any thing happen to me.

24th. And I am arrived most prosperously, without even seeing danger.

Saturday, April 22nd. At six I left the hospitable convent with four good horses, for myself, the guide, George, and the baggage; and two active young Kairidgees, who brought with them three donkies. We rode for an hour among the flowery mountains and green vallies that surround Nazareth, and at

seven, by a very steep rocky descent, entered the plain of Esdraelon, where I bad adieu to Tabor and the Mountain of the Precipice. Very small part of this plain is cultivated, and that most wretchedly, but the richness of the soil is evident from the luxuriant verdure of its waste land. At half past eight we passed between the two small villages of Alfulee and Lafuree, the scenes of action between the French detachment and the Turkish army, mentioned in page 135. Opposite to these villages we had on our left the site of Nain and Endor; and to our right, on a high distant mountain, the small village of Esili. In the plain of Esdraelon, said the monks of Nazareth, was the city of Jesreel, and Naboth's vineyard. At half past nine we had another small village to our left, named Zerekin, and inhabited only by Mahometans. At half past ten we stopped by the side of a well of very cold, though not very pure water, near which I sat down to dine by the side of a ruined stable, for the sake of its shade, which the burning heat of the sun rendered very desirable for me. At a quarter before twelve I set off again, and at one entered the mountains, having to my left the large village of Jenin, the first of Samaria.* The soil of the mountains, or at least their verdure, was not so rich as those near the sea of Galilee; but as I advanced into them, I found they were covered with

* There is great abundance of game in Syria, particularly red-legged partridges, quails, and antelopes; they increase undisturbed, for a sportsman is very rarely seen. I saw also great numbers of storks.

innumerable olive trees, which gave them a smiling appearance, and afforded us a delightful shade. At a quarter before two we passed the village of Khabati, of about 100 houses, which my guide told me through George, had lately been at war within itself, and had twenty of its inhabitants killed. He advised me to ride through it as fast as I could, for there was no atrocity of which its people were not capable. My horse, overcome by the heat, fell down, as I was riding up the stony side of a steep mountain, and I walked the rest of the way to Sanoor, which we reached at four o'clock by a winding mountain path, the land round which was little cultivated. The village is situated on a mountain, which would appear high if it were not overtopped by others more gigantick. It has one state gate, and several smaller ones are opened round the walls. Immediately on entering, (which I did on George's horse, for the people of the east have a great contempt for pedestrian travellers,) I was ushered into the court-yard of the Aga, whom I found smoking under a vine, surrounded by horses, servants, and dogs, among which I distinguished an English pointer. He received me very civilly, and asked me many questions about Buona-parte, whose re-landing in France gives these people great pleasure, on account of the security which it confirms to Turkey. I sat smoking and talking, through George, with him and two other Arabs, till sun-set, when, as his house was very small, most of his people sleeping on stone benches in the yard, he put me into a

tolerable room occupied by his upper servants, who crouded round me so eagerly to look at pistols, watch, &c., that to deliver myself I went to walk about the village; but this was worse, for I had soon all the inhabitants after me, of whom, however, though all Arabs, and very curious, not one insulted or molested me. The village appeared to me to contain about 200 habitations, a great part of which are miserable clayhuts, from five to six feet high, and terminating in a point at top. It stands S.S.W of Nazareth, and commands a delicious view of a rich valley below, well cultivated and sown with corn. The only Christian in it is a secretary of the Aga. On returning, I was set down to supper with the Aga's upper servants, and *homme d'affaires*, and my muleteers, and I thought it better to put my pride out of the way, and eat with these fellows, than to make complaints, which, if attended to, would only have made them think me rich, and been therefore dangerous. I therefore ate heartily from a large tin dish of pilaff, about three feet in diameter, and dolmar, (a dish of rice mixed with stuffing, and wrapped up in leaves,) and yaourt. Next to me sat a black servant, the contrast of whose hands with the rice when he dipped them into the dish of pilaff, and kneaded it after their custom into a ball before he ate it, was rather a sickening sight, and would at any other time have cost me my appetite. After a wretched night, towards morning I got asleep for two hours, which, in an Arab's house, is as much as I could expect. The Aga was a fat red-faced fellow, of about fifty.

He told me that the road to Nablous was dangerous, but that he would send an armed man with me.

Sunday, April 23d.—All my impatience could not succeed in getting us off before half-past five. Riding south, we descended the mountain on which stands Sanoor, and went along the rich valley below it, under a thick grove of olive trees. At half-past six we passed the village of Jebbah, to our left; and at seven, the sun appeared over the mountains. We continued along these mountains nearly the whole of our day's march, sometimes clambering over their tops, and sometimes riding along their valleys. These vallies were little cultivated, and where they were so, were planted with corn and a few beans, but were mostly overgrown with high flowery grass, except in the neighbourhood of a village, where were seen marks of industry; but the mountains were covered with olive trees for nearly the whole of the road from Sanoor to Nablous. At eight we passed the village of Bette-merin, and at a quarter past nine, that of Sebaste, the ancient city of Samaria, so famous in Jewish history, which stands west of Bette-merin. It is now only a ruined village, standing on a high mountain; it contains ruins of an elegant church, which appears to be of no very ancient construction, and was probably built by Helena; and near it are some remains of an ancient aqueduct. On a mountain to the left of it, stands the village of Nacura. At ten I stopped to dine in a valley, by the side of a copious stream, and under the shade of some large fig trees. I had

here, near me, the village of Delsheref; that of Sali, on the top of a mountain, to my right; and, to my left, that of Dahafosulam. At a quarter before eleven I set out again, and at eleven passed the village of Umgeedel, near which were other remains of an aqueduct; and the rock being cut artificially in several places, seemed to point it out as the site of some ancient city. At half-past eleven we passed another village, called *Rufithia*. The country, as we approached Nablous, was excessively beautiful; the scenery round me consisted of high mountains, of which the tops were of bare rock, the bases covered with olive and fig trees, and the valleys watered by copious streams, and planted with corn and small beans, or laid out in gardens. At half-past twelve we entered Nablous. I wanted to leave the baggage outside, as I intended to set out again immediately; but my guard from Sanoor, who returned without entering the city, advised me not, as it would certainly be plundered by the Arabs. On entering the gate, we rode to the old serai of the Aga, which is now used as a khan, where I was told, to my regret, that the Aga was in his harem, and could not be disturbed. Four mortal hours did I wait to see him, during which I walked about the city, or sat in the khan. Nablous is supposed to occupy the site of the ancient city of Neapolis, and the yet more ancient city of Sychar, or Shechem; the latter was one the most ancient cities of Samaria, which was destroyed by Abimelech (Judges ix.), and rebuilt by Jeroboam (1 Kings xii).

Nablous is now the principal city of Samaria; its walls are not very formidable, for I saw several inhabitants enter by climbing over them, and it has two gates. It contains about 1,200 houses, nearly all Turks, there being very few Christians, and some Jews, which latter, here, and all through Samaria*, are still divided from their brethren by the same schism as distinguished them of old. Its streets are narrow and unpaved; but its bazaars and bezestein, though wretched in appearance, seemed tolerably well supplied. The houses are, for the most part, miserable stone huts. I saw several shops where cotton was worked, several of shoemakers, and some where guns were making. Bread here is very dear, owing to the rapacity of the government; but oranges and lemons are plentiful and cheap. From the quantity of olives in the neighbourhood, I should suppose the commerce in oil to be considerable. The city stands between very high mountains, Mount Gerizim to the southward, and on the north, Mount Ebal, at whose foot it is built, which the Deity ordained to be the seats of his blessing and his curse, pronounced upon the Israelites (Deuteronomy, chap. xi.); it is surrounded by gardens abounding in olives, figs, oranges, lemons, &c. South of the city, close to it, is a large fertile plain, still called the Plain of Yakoub (Jacob), and west of this plain (south-west of the city, and near it) is Mount

* Of the Jews, there are about 100 souls, as I was afterwards told by a Jew in Jerusalem. Many of the Samaritan schismatics reside in Damascus.

Gerizim, (now called Jebel Hissan,—Jebel is a mountain in arabick,) very high, with a rocky top, at the bottom of which is supposed to have been the famous well where Christ converted the Samaritan woman. This well, as I was told here, and at Jerusalem, exists no more. The tradition current among the Christians of the country, to account for its non-existence, as reported to me by my guide, is, that Jesus cursed it because the woman refused to give him water from it*. The only remains of antiquity that I saw in the city, were eight Corinthian small columns, adorning the Turkish mosque; and at a fountain within the walls, a few more, of which the capitals were broken. At a quarter past four I went to the Aga, whom I found sitting on a bench smoking, in the narrow passage leading to his serai. George interpreted with more spirit than I expected, my remonstrances at being kept so long, and the Aga made something like an apology; saying, that as he had given orders not to be disturbed, he did not know I was arrived. He said the roads were safe between Nablous and Jerusalem, and that he would answer for my safety, and send a man with me, which I accepted, as the road, though safe for a native, is dangerous for an European, in the dress of his country; witness, the monks in Jerusalem, who have been so frequently attacked by the Arabs in Samaria, that they now never travel this road, but go to Nazareth

* It was seen 200 years ago by Pietro della Valle, who, however, says, that in his time it was nearly filled up and obliterated.

by Jaffa. When I left the Aga, half a dozen of his soldiers, who were Albanians, and had heard me talk Greek with George, which he translated into Arabick to the Aga, came running to chat with me. They were delighted when they heard I was in Albania two years ago, and sat smoking with me at the khan, asking me questions about their country, and about Ali Pasha, by whose tyranny they said they had been forced to leave it. After stopping three dreary hours more in Nablous, I left it joyfully, accompanied by my guard, the Aga of the road, as they call him, a fellow who is constantly passing, and, like our stage-coachmen, knows every body on the road; and a Turk, whom I had also seen at Sanoor, who, being on his way to Jerusalem, for society's sake joined my party. I had wished to have one of the Aga's guards, with whom I could have talked, as several of them are from the Morea, and speak Greek; but unfortunately for me, not one of them was acquainted with the road. At seven we passed the gate of Nablous, which we found shut, ostensibly for the sake of paying me the compliment of opening it for me, but in effect, for the purpose of extorting a bagshish. Passing the Plain of Jacob, we continued south, sometimes along a rich valley of corn (the first two hours from Nablous were of this description), sometimes over the tops, and sometimes along the sides, of high mountains, of which the summits were of naked rock, and the bases in a few, bearing corn, but mostly full of olive trees and grass. The roads along these were of rock, so pointed,

or so slippery, that the horses had great difficulty to get along. The moon shone most brilliantly, and the dead stillness of the night was only disturbed now and then by the wild cries of a few Arabs, who were sitting with their camels round a fire which they had lighted. It was to me a delightful romance, riding by moonlight over the mountains of Samaria. The guard called out to us several times (as had the one who accompanied me from Sanoor) to be on the alert, for there were robbers; but I suspect this was only *pour se faire valoir*, for I saw no danger. Yet, perhaps, the Arabs who now delighted, would have annoyed me with their wildness, if I had been unattended. At two o'clock, after having rode for an hour and a half before, betwen low rocky mountains, in a narrow defile, with a terrible stony road, the horses being quite jaded, and the riders nearly asleep, we stopped in the valley, under a low perpendicular rock, by the side of a large natural cave, filled with water, where we saw several other Arabs on their way to Jerusalem (which is reckoned six hours' distant from this spot), fast asleep on the grass. Here we all slept heartily on the ground, with stones for our pillows, and an hour after, *i. e.*,

Thermometer

76.

Monday, April 24th, at three o'clock,
continued our road, which did not change for the better, being so stony and slippery, that I got down to walk, partly to rest my horse, and partly to keep myself awake, which I found very difficult, for I felt so drowsy till the sun rose, that I was woke

from five or six good naps by sudden jerks of the horse. At day-break I found myself among high mountains, whose immense masses of rock were so fancifully disposed by nature, that many of them bore, at a small distance, the appearance of buildings, and of ancient theatres. The roads along them were most difficult and steep, and I saw but very seldom a cultivated spot among them. At six we came to the village of Biri, where my kairidgee showed me a ruin, which he told me had been an Armenian church. Near the village was a fountain, with a small khan, where the pilgrims generally rest an hour, and where my people wanted to stop; but I was too impatient to permit them, as we had still four hours' march. These four hours we passed along mountains of rock, of which the valleys, though covered with large and small stones, were somewhat cultivated, and planted with a little corn. I saw several ploughs at work, which were frequently forced to turn aside, or stop till the driver had moved away a large stone that impeded them. At seven we passed another small village, called Raam. The villages that we passed from Nablous to Jerusalem were these, standing at about an hour's distance from each other; Balata, Kuwar-row, Jafa, Itmee, Libban, Singin, Sawee, Yabrou, Etde, Tihibe, El Biri, and Raam. At five minutes past ten I first saw the Holy City (even the Turks call it so; Kutch Sheriff, and Medinet el Kutch Sheriff*),

* *Kutch*—holy; *Sheriff*—noble; *Medinet*—a city. Jerusalem is sanctified to the Turks by the blessing of Mahomet; *Koran*,

with Mounts Olivet and Sion, which we entered on the north-east side, at twenty minutes past ten, by the most complete neck-breaking road that ever man passed over. I first saw it from a hill commanding it, which I descended, to enter it by the gate of Damascus. It presented a confused view of trees, roofs of houses, and domes, among which, were conspicuous those of the Mosque of Omer (occupying the site of Solomon's temple), and of the Holy Sepulchre. On entering the gate (where, to my astonishment, there was no impediment offered to the passage of my baggage), I rode immediately to the Roman Catholick convent of San Salvador. After waiting a quarter of an hour, till the monks had finished dinner (at which, by the rules of the Franciscan order, I was told they must not be disturbed), they came out of the refectory, and welcomed me most cordially. They expressed the greatest astonishment on hearing that I had come through Samaria, and told me I was the first European who had come by that road in a Frank dress for many years. Yet I met with no sort of molestation, except I give that name to the mobbing of a few children. I delivered them a despatch from the English ambassador (in answer to one which they wrote to the king six months' ago, imploring pecuniary assistance), authorising them to draw on him at Constantinople for 25,000 piastres; a letter which delighted them beyond measure, as the neglect occasioned by the

chap. xvii. One of the Caliphs (Abd-ul Melik I.) even attempted to substitute the pilgrimage of Jerusalem for that of Mecca.

late wars in Europe, and the exactions of the Turks, has reduced them to great distresses. Owing to their want of protection, those exactions have indeed been swelled to an intolerable amount, in some years to between 4 and 5,000*l.* a year; and the convents now pay far more to the kehaya (lieutenant, and, in absence, representative) of the Pasha of Damascus, than they are bound by treaty to pay to the Pasha himself. The news of the donation I brought delighted them excessively; one of the monks received it with a laugh absolutely hysterick; they must conceal the donation, for if the Turks hear it, they will instantly proceed to plunder them. They have put me into a very good room, on the door of which I see the names of several of my countrymen, some of as old a date as 1690; one I saw behind the door of 1677. Here I passed the rest of the day writing, resting, and receiving the visits of the monks. At night I went to refit myself in the Turkish bath, accompanied by the dragoman of the convent, and one of the monks.

Thermometer

79.

Tuesday, April 25th.—In the morning the dragoman went to shew my firman to the Aga of the city, and obtained for me and my servant a permit to enter the Holy Sepulchre, without being subject to molestation or extortion. I stopped in my room writing all day, for if I do not keep up my journal here rigorously, there is so much to relate, that it will get irrecoverably before me. I dined and supped with Padre Clemente Perez, the pro-

curatore of the convent, who has two very good apartments. He tells me that the convent contains now thirty-three monks, and formerly had above sixty; and that it gives bread weekly to above 800 Christians, and to some Turks. That the convent also gives linen for making shirts, cloth for dresses, &c. The petitioners have, some two loaves a week, some one, some half a one, according to their necessities and merits: This has been always continued, in spite of the poverty of the convent, so that it is now considerably indebted: That the Armenian and Greek convents, which are richer, as they gain considerably by pilgrims, and even engage in commerce, give, in charity, to a much greater amount. To-night arrived a new superior, lately chosen by the convent, Padre Gerasimo, one of those whom I saw in Cyprus. He entered the city and convent very privately, as, on the appointment of a new superior, large sums are extorted from the convent by the Turks.

Thermometer at half-
past four P.M. 60.

Wednesday, April 26th.—This morning I rose early to visit the holy sepulchre, but it was eight o'clock before the Turkish porters were ready to open the gate. At that hour I walked from the convent to the Sepulchre, a short distance, preceded by the janizary, and accompanied by the dragoman, of the convent. We passed through two short streets, in the second of which was a small bazaar. On entering the first small low gate, we came to the court of the Sepulchre, where we found crowds of pilgrims assembled round stalls, at which were

selling beads, crucifixes, pictures of the Virgin, &c. &c. The church of the Holy Sepulchre is a large building, including within its walls the Tomb, and the supposed Mount Calvary, with all the space between. In the court of the sepulchre, immediately before the outer door, are four broken pedestals of columns. At the door are six columns, of which, two are of verd antique, and four of marble. For a public entry, ordered by one of the convents, 25 piastres are paid; and each pilgrim from the Levant, on his first entrance, pays 25 piastres, each Frank pilgrim 33½. The Levant pilgrims, every time they go in, give a para to the porters, but from this the Franks are exempt. The paras thus collected are for the porters, but the entrance money is divided among the Turkish officers of the city. My firman exempted me and my servant from paying entrance money*. Several monks of the convents remain shut up in the sepulchre for three, four, and six, months, only going out for an hour or so to breathe a little fresh air, when the doors are opened. I saw a Greek priest who had shut himself up thus for six years. The Roman Catholics have apartments and a refectory behind the sepulchre, as

* The inhabitants of the city pay nothing for entering the Holy Sepulchre; those of Jaffa and Ramah, only twenty-two paras; those of Nazareth, forty-two paras; those of Acre, three piastres; beyond the distance of Acre, all the Levantines pay alike. Practice has rendered the porters so skilful in discerning a pilgrim from a distant province, that I am told it is impossible to deceive them.

indeed, formerly, the whole was theirs ; but the Greeks, Armenians, Copts, and Syrians, making interest with the Turks, by paying them immense sums, have turned the Roman Catholicks out of many of the holy places, for, during the late wars, these have been so neglected by the European powers, that they could offer little or no resistance. One fact will amply prove the degree of insolence to which the usurpers of the sepulchre rose, and the oppression which the Turks exercised on the Roman Catholicks. The Armenians displaced a picture of a pope, to place above it one of their own Patriarch ; and to restore that of the pope, the Catholick monks were obliged, and foolishly consented, to give the Turks 60,000 Spanish dollars ; this, however, was in the old sepulchre, sixty or seventy years ago. It is the portrait of Leo X. They were forced to pay fifty purses for the privilege of sounding a fine organ, given them by the Emperor of Austria. The Greeks, in rebuilding the Sepulchre, have displaced the monuments of the French crusaders ; and it is not known what they have done with them. The old Sepulchre was burnt on the 12th of October, 1808. The fire began at three in the morning, and burnt till nine, having destroyed the Armenian chapel (where it began), the great dome, the Greek chapel, the cells of the Franciscans, and the chapel of the Virgin ; and destroyed many of the fine columns, and of the Mosaick work contributed by Helena. The Sepulchre itself was not touched, but, the Catholicks say, that in the confusion the Greeks pulled down the

chapel built over it, that they might rebuild it and call it their own. The Roman Catholick monks believe that the Greeks and Armenians purposely set fire to the building. I insert in my Appendix the account they printed of the fire. After twelve months' labour, and an enormous expense, the Greeks finished the present edifice, in September, 1810. It is, indeed, splendid in its size and its ornaments; but the columns that support it, are ill-proportioned and clumsy. On seeing all the remarkable places, I found that my memory would hardly retain them; I therefore, at eleven o'clock, when the doors were closed, and the crowd excluded, shut myself up in the church with the Roman Catholick monks, and have brought my compass, measure, &c., to observe all the monuments one by one.

At the western extremity of the building stands a large dome (supported by clumsy square columns), about 150 feet high, and 58 feet in diameter. In the centre of the dome stands the Sepulchre, an oval building, forty-two feet long, and nineteen broad*.

* Although I forbear, from a consciousness of the difficulty of the task, to enter on any discussion as to the topography of Jerusalem, and the real site of the holy places, I cannot but notice the improbable position ascribed here to the Holy Sepulchre. It is expressly stated that it was hewn from the rock, yet the fabric to which its name is given, is built up from the ground above which it all stands; for I could see no grounds for the idea which some travellers have entertained, that it was once subterraneous, and that the rock has been cut away all round it. In the reign of the Caliph Hakem (says Gibbon, chap. 57,) "much profane labour was exhausted to destroy the

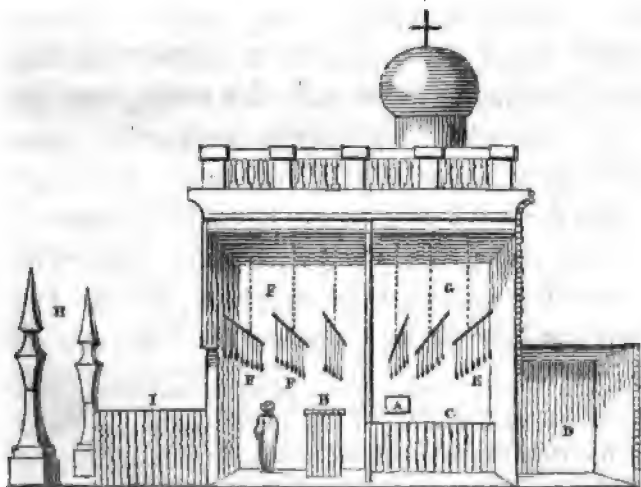
At the eastern end of this stands the entrance, and at the western the small chapel of the Copts. The form of the sepulchre I have described on the following page. Inside are two apartments, the outer one, about eight feet square, where is the stone on which sat the angel who appeared to the women. This is hung by the Roman Catholics with crimson curtains, and lighted by eighteen large silver lamps, of which six belong to the Roman Catholics, and eleven to the Greeks and Armenians. The inner one, where is the tomb (with a new stone over it, the Armenians having carried off the old one to the palace of Caiaphas, on Mount Sion), is five feet four inches long, and four feet seven inches broad; the stone is five feet four inches long, and two feet seven inches broad, but broken in the middle broadwise: this is entered by a low door, and is hung with green serge, embroidered with gold, belonging to the Roman Catholics, and with forty-four silver-gilt lamps, of which thirteen belong to the Roman Catholics, and the rest to the Greeks and Armenians. The Syrians have no property in the Sepulchre, but the Copts have one lamp in the chapel of the Angel (the exte-

“cave in the rock, which properly constitutes the Holy Sepulchre.”

I was surprised that the monks did not rather give the name of the Holy Sepulchre to the supposed tomb of Nicodemus, which, however exceptionable in point of locality, is at least cut in the rock. I have, however, detailed what I saw, and what was told to me, my object here being, as it has always been, to let my readers know what they would see and hear if they were on the spot themselves.

rior apartment), and four in the Sepulchre. Forty-four feet south of the Sepulchre, out of the dome, is the spot where the Virgin is said to have stood while Christ was buried. A lamp is constantly burnt there by the Armenians. The Greek church is about twenty-five feet east of the tomb; the Armenian church, about forty feet south-east of it; the Syrian, about twelve feet west of it, and the Coptic attached to it on the west; the Roman Catholick church is about fifty feet north of it, and contains the broken column, to which it is pretended the soldiers tied Jesus when they scourged him.

The dome of the Sepulchre in the old building, was supported by twelve columns of porphyry.



A. Window from which the Greek and Armenian bishops give out the holy fire.—B. Stone on which sat the angels who appeared to the women; it is raised on a pillar.—C. The tomb.—D. The church of the Copts.—E. Lamps.—F. Apartment—

where the angel appeared to the women.—G. Inner apartment, containing the tomb.—H. Pillars at the entrance, containing inscriptions, by which the Greeks call the tomb “*τὸν Πυμάλιον*,” or their own.—I. The entrance. The tomb lies exactly east and west. The form of the tomb (*i. e.*, of the two chambers, the whole together) is a long horse-shoe.

Immediately on entering the church of the Sepulchre, is seen, in front of the door, the spot where the body of our Saviour is said to have been anointed before interment; this has been covered by the Greeks with a handsome stone, measuring nine feet by four feet one inch. The stone which covered it formerly (said to have been the original one), has been taken away by the Greeks. It belonged to the King of France. This spot is forty-four feet seven inches south-east by east of the dome; close to it, and about the same space from the dome, south-east by east, is the site of the tombs of Godfrey and Baldwin, which the Greeks have most unjustifiably removed. Eight silver lamps are burnt over the stone where Jesus is said to have been anointed. The hole, said to be that of the Cross on the summit of Calvary, is $110\frac{1}{4}$ feet from the dome, south-east. In these feet I have included eighteen stairs, by which one ascends Calvary; I have reckoned them a foot each. The holes of the crosses of the two thieves, were at eleven feet four inches to the right and left of that of the Cross of Christ, but were obliterated by the late fire. The hole of the Cross of Christ is twenty-two inches deep. In front of the supposed site of the Cross, immediately under it, is shewn

the spot where stood the soldier who pierced the side of our Saviour. The Greeks, I know not why, except that their hatred of the Roman Catholics induced them to differ wantonly from them, have made another hole, about two feet north of the supposed original one, which all the Greek and Armenian pilgrims kiss, and throw money into it. I had been told, that all who did this received absolution for all their sins, past, present, and future; but a Greek priest whom I saw swinging incense on the spot, assured me that this was not true, but, that they worship there because the Greeks and Armenians believe this to be the hole of the true Cross; yet, on Good Friday they fix a large cross in the first hole. He added, that the jealousy of the Roman Catholics perpetually prompted them to misrepresent the Greek religion. The bitterness of feeling which these sects cherish towards each other is peculiarly disgusting, on the spot where it would be supposed Christians would most earnestly study to forget their differences. But every day I passed in Jerusalem, more clearly proved to me the truth of the observation made by Hume, that, "The more affinity there is between theological parties, the greater commonly is their animosity." Sixty-one inches from the hole of the cross to the south by west of it, is the rent in the rock of Calvary, said to be that which succeeded the death of Christ. The Rent is forty inches long, and lies east and west. The Greeks have injudiciously covered the natural rock of the mountain with a superb pavement of different-coloured

marble, but in this pavement they have cut a hole three or four feet long, to show the gaping of the rent in the rock below. To the church on Calvary, in the ancient sepulchre, there was no other flooring than the natural one. This spot, to them the most sacred of all, has been taken possession of by the Greeks since the fire; and they have built on it a handsome altar, adorned with gilt pictures, crucifixes of ebony and mother-of-pearl, large painted candles; and thirteen silver-gilt lamps, which remain there all the year, and thirty silver ones, which they put up only at Easter. The whole summit of Calvary that is included in the building, is forty-seven feet three inches long, from the top of the staircase (which is on the north side) to the south extremity, and forty-seven feet six inches broad. The space occupied by the Greeks, the scene of the crucifixion (to the left on ascending the staircase), is twenty-two feet nine inches broad, with the whole of the length. The roof here is about twenty feet high, but the Greeks have built stairs that ascend much higher, to the roof of their church. To the right, twenty-two inches from the hole of the Cross, is a large oblong Mosaick pavement, (made by Helena, to denote the spot where, it is said, Jesus was nailed to the Cross), which escaped the fire. This still belongs to the Roman Catholics, who have built there a plain altar, adorned with thirteen silver lamps before it, and over it, a picture representing the nailing. To the right of this, twenty-eight feet from the hole of the Cross, and east-south-

east of the dome*, is a small chapel belonging to the Franks (to which the entrance is from the outside of the building), hung with one silver lamp, and adorned with a very handsome gilt altar, over which is a picture of our lady of seven griefs. The pavement on the summit of Calvary is very handsome, being of black, white, and yellow marble, neatly inlaid. All the white marble in the building is from Marmora, which is grey and very coarse-grained. The workmen were all Greeks from Constantinople, and their work is clumsy and coarse. Fifty-one feet seven inches north-north-east of the dome, are the remains of a stone column (it is inclosed with a railing, but each of the pilgrims touches it with the end of a stick, which he afterwards kisses), of which half is in Rome, to which it is said the soldiers tied Jesus when they flagellated him. It stands in a small chapel, built by Helena, who adorned it with a superb Mosaick pavement, which remains nearly perfect, as the fire did not come to this side, but was confined to the south-east. This still belongs to the Roman Catholics.

133 feet east of the dome is a spot, on which is said to have been the prison in which Jesus was confined while his cross was preparing; here is a Greek picture of the Virgin, with the infant Saviour in her arms. Both these latter places are usurped by the Greeks.

151½ feet south-east by south, close to the former,

* Whenever I write the dome, I always mean, of course, the circular apartment which it covers; and I always measured from the inside of the wall.

(the wall being circular the direction differs,) is another such recess, forming a chapel possessed by the Armenians, where the soldiers divided, it is said, the garments of Jesus; over the stone altar is a picture representing the division: here they keep one brass and five glass lamps. The chapel between this and the supposed prison of Jesus, is built, it is said, on the spot where was converted Longinus, the name here given to the soldier who pierced the side of Jesus. In this are burnt five glass lamps, and over the altar is a picture of Longinus.

180 $\frac{1}{4}$ feet south by east of the dome is another such recess, with another such chapel, where it is said the soldiers put the crown of thorns on Jesus's head. It has been taken by the Greeks, who have built in it a stone altar, before which they hang six glass lamps, and over it is a Greek picture, representing what is believed to have passed there.

294 feet east by south of the dome, in a grotto under Mount Calvary, to which one descends by forty-one stairs, is the spot where Helena found, as it is thought, the true Cross. Above, near it, is a window, where she stood to superintend the diggers. At first the monks assured me they could not find the Cross, but Helena prayed, and instantly the earth trembled in the spot where the Cross was concealed. Immediately on finding it, said the Catholics, she brought a corpse to life by laying it along it. The spot, taken by the Greeks, is by them marked with a small square stone, on which the Cross is neatly represented in Mosaick, and bearing an inscription

ΙΣ. ΧΣ. ΝΙΚΑ. ΑΩΙ. They keep there eleven glass lamps. Near the window above is a small Armenian chapel, over the plain altar of which is hung a picture of the Virgin with the infant Jesus, and on each side of them a venerable figure in pontifical robes. They burn there four brass lamps.

These are the only places marked by the Greeks and Catholicks for particular veneration. Formerly the Roman Catholicks possessed the whole, but by bribing the Turks, the Greeks, Armenians, Syrians, and Copts have prevailed against them. The Armenians in particular obtained from the Roman Catholicks many holy places some years ago, by professing themselves Catholicks, but as soon as they had them in their possession, they changed to their former religion. There is little difference in the religions of the Armenians, Syrians, and Copts, who are all, I believe, Θεοπασχῆτοι, Patripassians, believing that the Deity was so intimately united with the Man Christ, as to have shared all his sufferings on earth. The Copts are all Monophysites*.

In going from the dome to the Roman Catholick church, I passed, to the left, the Organ of the Franciscan monks; and to the right, half way to the column of flagellation, is a Roman Catholick altar,

* Any attempt to distinguish the creeds and tenets of the different Christian sects that frequent the Holy Land, would swell my pages far beyond their intended limits. I can only refer such readers as are curious on this subject, to the compendious work of Bernard Picart, on the "Ceremonies and Religious Customs of the various Nations of the known World."

built they say, on the spot where Jesus appeared after his resurrection to Mary Magdelene, who took him for the gardener. The Armenians have bought the privilege of burning a lamp at this altar ; it stands twenty feet four inches from the dome. The altar is of bronze, elegantly sculptured, sent from Tuscany.

The Greek church is the finest I have seen of that religion. It is large and spacious, and abundantly decked with all the carving, gilding, crucifixes, painted candles, pictures inlaid, and the other tawdry which sicken us in their churches. In the middle of the Greek church is a stone, elevated on a low pedestal, which the Greek priests assert to be the exact centre of the world, and as such the pilgrims all kiss it. The Armenian church is small and neat : over the altar is a miserable picture of the Crucifixion, with Jerusalem tumbling down (the houses not being drawn straight) in the back ground, and above is an apartment for the priests, who remain shut up in the sepulchre. I find some confusion in naming the objects I have seen, from the name of " The Holy Sepulchre," being given both to the sepulchre itself, and to the whole building that incloses it.

The Roman Catholick monks who were shut up, showed me the sword and spurs of Godfrey, but I



could not measure them, for I had unfortunately lost my rule in the sepulchre where I was writing; it was probably stolen by some of the attendants of the Greek church, of whom many were buzzing about me: for even on this holy ground a Greek cannot be honest. The spurs are of brass. The Roman Catholicks told me that the present building is near 600 feet in length, but I do not believe that it is more than four hundred; and it is something more than half that in breadth. The plan given of it by Pococke exactly describes it now; for though the building is new, the appropriation of the holy places remains the same. It is neither so large nor so splendid as the ancient one, which had many very large and well proportioned columns of marble, and in which part of the sepulchre was of porphyry. The height of the roof is very different in different parts. In the Greek church it is about 120 feet.

* There are at this moment nearly 5,000 Greek and Armenian pilgrims in Jerusalem from Roumelia, Anatolia, the Coast of the Black Sea, and all the Levant. Each of these gives, on entering the sepulchre, a para to the door-keepers, who, of course, are delighted at the profitable piety of the Giaours: but Turks

* I have since got the exact numbers:—Greeks 2,000, Armenians 1,655, Copts from Egypt 500, Syrians 50. These all paid for entrance to the sepulchre, and to each was given a bill of admission, (Teskerai,) which shews how many there are. There were besides above 500 poor pilgrims, who entering gratis, have no teskerais.

are never contented ; they are constantly clamorous to get more than what they themselves have named their due.

Soon after my entering, the pilgrims were shut out : they entered again at half past three, in such numbers, that I was forced to retire to the Roman Catholick refectory. I left it at four, and returned to the convent, where Padre Clemente kindly had a dinner ready for me at five. After dinner I have shut myself in my room to finish what I was not able to write in the sepulchre.

The Syrian church is small and very shabby, containing nothing but a very plain altar : there is a small door in the side, stooping under which one enters a natural cave ; at the bottom of this, about five feet deep from the floor, is a tomb, of which the stones still remain, called by the Catholicks the tomb of Nicodemus, who, say they, gave his tomb to Christ, and was buried himself here. What is their authority for this I do not know, for St. Matthew says expressly that Jesus was laid in the tomb of Joseph of Arimathea ; and St. John, the only Evangelist who mentions Nicodemus as joining Joseph in the services of the burial, does not mention whose was the tomb in which he was laid.

The Coptic church is about six feet square, and is tawdrily adorned in the manner of the Greeks.

After the Greeks had built the present edifice, they claimed it as their own, and pretended to exclude the Roman Catholicks entirely : even when a firman

came from the Porte to restore to the Catholics the ground which was their property, the Turks did not drive out the Greeks without violence*.

Within the tomb is a Greek (formerly it was a Catholic) monk, who keeps watch there, and is relieved regularly. This man extinguishes the candles which the pilgrims leave there, when they are half burnt out; and it is confidently asserted that the Greek church here gains ten purses a year by the traffick of candles' ends, thus carried on in the tomb.

The floor of the church of the Sepulchre is, for the most part, paved with large squares of the coarse stone of the country, except in the holy places, where it is covered with different coloured marbles, neatly inlaid. The ceiling is painted differently in different places, and not inelegantly. The dome over the sepulchre is white, striped with brown and Prussian blue. The monks of the Roman Catholic convent tell me that the old building had few windows, and was so dusky that it inspired a religious awe to enter it. The present certainly is quite the contrary, and, accordingly, the Roman Catholic monks say it.

* The violent usurpation of the holy places in Jerusalem by the Greeks, is no new occurrence. The history of Turkey records it frequently, particularly in the reign of Mahomet IV. (one of the few instances of a long reign in Turkey, continuing from 1648 to 1687), when blood was frequently spilled in contests between the Greeks and Roman Catholics for the possession of the Holy Sepulchre. The French ambassador at Constantinople, is, from old custom, considered the rightful protector of the Latin monks in the Holy Land.

looks like a theatre; so it ought, for the Greeks play farces enough in it.

However difficult it is for the traveller to sanction by his judgment the appropriation of the holy places in Jerusalem, it is impossible that they should not delight his imagination. I can cite the precedent of Sandys, for subjoining the rhymes in which my feelings were vented.—

Henceforth my grateful heart let mem'ry guide
To pious rapture, and religious pride;
For this glad day to hallow'd scenes I gave,
And bow'd with meekness at my Saviour's grave:—

Hence let me learn, when sorrow pangs my mind
For kindred snatch'd away, or friends unkind,
For fate unpropitious, or for worldly guile,—
To think on martyr'd Jesus,—and to smile:—
For oh! what mortal feels affliction's rod
With deadlier anguish, than the SON OF GOD?

Thermometer
at sunset 68°.

Thursday, April 27th.—My original intention was to see every thing in the walls and vicinity of Jerusalem before I mounted on horseback to visit the more distant objects, but Padre Clemente having told me that the Curatore and another monk were going to-day to the convent of St. John, one hour and a half from Jerusalem, I thought it a good opportunity, and complied with his proposal to accompany them. Our cavalcade consisted of the two monks, the dragoman, myself, George, a janizary, and a servant of the convent, and my kafridgee, the

same as had accompanied me from Nazareth, (whose horse I had taken at his request), mounted on a donkey. We left the convent at half past eight, and went out of the city by the gate of Bethlehem, on the south-west side; immediately to our left on leaving the gate is a small valley, called *la Valle di Gingiole*, (the Valley of the Skull,) from whose stony soil, and from that of the rocky hill on the other side of it, spring a very few olive trees. The mountain overhanging this valley is Mount Gihon. At half past eight we passed the large Greek convent of Sullah, half an hour north-west of Jerusalem, where it is believed (though even the Catholics have the modesty to allow that this is *not certain*,) that the wood of the cross, olive wood, was cut. It is a small valley, in which still grow a few olive trees. At half-past nine we had to our left the small village of Malka (*Malka* in Arabick signifies salt, but I could learn no reason why the village was called so), situated among stone hills, which the industry of its peasants has adorned with a little cultivation, making it bear a small quantity of olives, beans, and corn. At a quarter before ten we stopped on a small stony hill, an hour south-west of Jerusalem, where a few stones piled on each other are said to be ruins of the house of Obed-edom, in which David left the ark three months before he brought it into the city. The land round this spot, though covered with stone, is made to produce a few vines, figs, (the spot itself is marked by two fig-trees,) olives, and a little corn. This is, indeed, the state of

Jerusalem; while the convents within the walls are paying millions of piastres to the Turks, (the Roman Catholicks, to support their rights to the holy sepulchre, and the Greeks to subvert them,) the poor peasants without are ploughing through stones, to earn a bare subsistence. At half past ten, by a descent of a mountain so steep and rocky that I expected my horse to fall every minute, we reached St. John, a dirty village, containing about 100 stone hovels, of which between twenty and thirty are inhabited by Christians, and the rest by Arabs, standing in a stony valley, of which the soil is somewhat cleared round the village, and laid out in gardens, producing a few vines, olives, figs, and pear trees: we did not stop here, but rode over rocky mountains, till at a quarter past eleven we reached a cave where St. John Baptist is said to have lived. It is a small chamber in the rock, which measured twenty-three feet seven inches in length, eight feet nine inches in breadth, and is about eight feet high. Near it is another cave, from which trickles down the rock a stream of fresh cold water. It stands high on a mountain, and is two and a quarter hours west south-west of Jerusalem; we had great difficulty to get to it, clambering down the stony mountain almost perpendicularly, supporting ourselves by the grass, and entering it by narrow slippery steps cut in the rock: Below is the large valley, called the Valley of Terebinths, (where David is supposed to have killed Goliath,) which has many olive trees starting from the

interstices of the rock of which it is composed. Opposite to the cave are very high mountains, composed almost entirely of masses of rock. In the paths around us were growing some plants of sage, and some shrubs; beneath which we saw some wild asparagus, a herb very common in Syria*. Just above the grotto there stood formerly a Roman Catholick convent, of which there still remain a few ruins. On the top of a high mountain opposite, we saw the village of Moden, two and a half hours north-west of Jerusalem, where, it is said here, were buried the two Maccabæi. Leaving the cave, and returning on the road to the village of St. John, we rode till twenty minutes before one, when we left our horses and ascended a mountain, near the top of which we stopped at another cave, said to have been the house of Elisabeth, where she received the visit from the Virgin; the cave measured fourteen feet in length, and nine in breadth. It is all of the natural rock, except the ceiling, which has been elevated into a small dome, about sixteen feet high. It stands one hour and three quarters north-west by west of Jerusalem, and less than a quarter of an hour from the village of St. John. Here are considerable remains of a large Roman Catholick convent, now fallen to ruins. The general character of this part of the country certainly agrees with the description of St.

* The Turks have no great liking for asparagus, which is, therefore, little cultivated among them. Their name for it signifies, "a plant on which a bird cannot rest."

Luke—"And Mary arose in these days, and went
 " into the *hill* country with haste, into a city of Juda;
 " and entered into the house of Zacharias, and saluted
 " Elisabeth." At one we alighted at the convent of
 St. John, which is large and commodious, but stands
 in need of repair, and this the monks cannot bestow on
 it, because the moment the Turks hear of a stone
 being moved in a convent, they immediately demand
 a large sum of money. Here are stationed three
 Roman Catholic monks, who gave us a good dinner,
 after which they shewed us their church, which is
 large and handsome. It contains three altars, of
 which that to the left is in a grotto, where, it is here
 said, St. John was born, and a picture representing
 his birth is placed over the altar. This grotto mea-
 sured fifteen feet nine inches, by twelve feet three
 inches. In the recess containing the altar, to the
 right on entering the church, (the grotto is to the left,)
 is preserved a large stone, on which St. John is said
 to have stood when he preached; and of which the
 monks told me the following fable:—About 100 years
 ago a Turk took it by violence from the convent, and
 built it into a lime-kiln: three times did he try to light
 his kiln, and three times successively did the stone fall
 down, bringing the whole kiln with it: the Turk in
 despair brought it back, saying, "I see this stone
 belongs to you Guebours,—take it, for fear it should
 ruin me;" and had afterwards no difficulty to light
 his kiln. The church is paved with different coloured
 marbles, neatly inlaid in circles, stars, &c., by a late

monk of the convent. It contains, in a glass case, an ill-made, tawdrily-dressed figure of St. John. This is the most sickening part of the trumpery with which the Catholick convents here are decked. They shew, as representations of Saints, figures that would not be admitted into one of our meanest puppet shews. The convent stands an hour and a half west south-west of Jerusalem. I asked the monks what was their opinion as to the *locusts* on which St. John fed, whether it was the insect, or the fruit so called; they replied they had no doubt that it was the insect, and that the Arabs eat them in great quantity*. The fruit is a long brown tasteless kind of pulse, growing on the caroba tree. At three we left the convent and village of St. John, and rode for an hour down terrible steep rocky roads, and through stone fields disposed in terraces, the sloping sides of which were formed of stones that slid down beneath the horses' feet, till at four o'clock we came to a spot in a deep valley, (the stony bed of a mountain stream, considerable in winter, but now nearly dry,) where David is said to have killed Goliath. This spot, which Pococke shows could not be the scene of the event ascribed to it, is two hours north-west of Jerusalem, and on the east and west of it are mountains, on which are said to have been drawn up the armies of Israel and the Philistines. The valley is called, I know not why, as it is not so described in Scripture, the valley of Terebinths,

* This was afterwards confirmed to me by Arabs: when dressed with salt, I have been told they taste like small shell-fish.

but I suppose there must be some authority of tradition for it, as it is so named by Tasso, (7th Canto, 78th Stanza.) In this valley there is not a single terebinth. It is at present filled with numerous olive trees, and a little corn struggles hard to shew itself above the stone. After stopping here a quarter of an hour, we rode again through the fields, over whose stones our horses clambered, and even trotted, with a facility that surprised me, being taught to lift their feet extremely high. In half an hour we rejoined the road, at a stone bridge over a mountain stream, close to the small village of Calonia, which is east-north-east of the pretended scene of David's victory. Hence we rode over rocky mountains and valleys, on roads, which, in a civilized country, would be deemed impassable for horses, till at six o'clock we re-entered the city, and rested at the convent. At half past five we had to our right, in a deep valley, Salabee, a small village half an hour from Jerusalem, and on the top of a high mountain, Marillás, another village, an hour distant from the city.

I have passed, in the course of my travels, mountains much higher than those I saw to-day, but never any consisting more completely of rock, or furnished with more execrable roads: of my two companions, both Spaniards, the Padre Curatore was but a grave sort of a body, but the other monk was as merry a companion as ever I remember to have accompanied. A northerly breeze on the mountain saved us from any inconvenient heat.

Thermometer

°.

Friday, April 29th. — This morning early I walked about the city with Signor

Matthia, the dragoman of the convent, to visit the remarkable places within the walls of the city: we went first to the castle, which I inspected, after having obtained leave from the Aga of it. The pilgrims are not admitted here. It is large, and might be strong, but, like most old buildings in the hands of the Turks, is falling to ruins. The fosse is now dry, (and apparently has long been so, for a large olive tree flourishes in it,) and of only thirteen cannon that I saw, few have serviceable carriages. From a minaret in the castle I had a commanding view of the city, and observed the situation of the leading buildings. The church of the holy sepulchre stands nearly in the middle. The mosque of Omer, which is supposed to cover the site of Solomon's Temple, borders on the east wall. The Armenian convent stands at a short distance from the south wall. The Castle is in the middle of the west wall, of which it forms part. The Greek convent borders on the church of the holy sepulchre, to which the Roman Catholick convent is near. Outside to the east is Olivet, with a few olive trees on it; to the north, stony hills, with a few olive trees; to the south, Sion, barren and stony; and to the west, the valley of Rephaim—not so deep as that of Jehosaphat—beyond which lie hills of the same rocky unfruitful description. “The hills stand about Jerusalem.” The mountains round the city are composed of hard limestone. I failed to see the object which brought me to the castle, for the Turk, who kept the key of the chamber I wanted to look at, was gone to Hebron. Descending from the castle, we walked to

the Armenian convent, the largest in Jerusalem, (it is said to contain 350 chambers,) which, in the time of the Frank kings of the holy land, I was told, was an hospital : we found many pilgrims lounging about the door, (for all who can pay, lodge in the convents,) and on the outside was a crowded bazaar of beads, crucifixes, &c. In this church (which is built on part of Mount Sion,) is said to be the spot where St. James was beheaded, and on the outside is a curious picture representing in the fore-ground two angels, who are holding St. James's head to the weeping Virgin, while in the back-ground is seen, in three different places, his headless trunk tied to a pillar. The church is large and handsome : in the corners near the walls are four thick clumsy columns supporting a dome, about 100 feet high ; these columns are adorned with blue Dutch tiles below, and above are hung with wretched ~~panels~~ of pictures. In the corner to the left, immediately on entering, is the cave where St. James is said to have been beheaded : it is eight feet square, adorned with Dutch tiles, and a white marble altar, and constantly lighted by seven silver lamps. Dutch tiles and pictures are profusely scattered round the church : the latter generally represent the beheading of St. James, and the temptation, passion and suffering of our Saviour : there is one of the last judgment, which would be admirable, if the execution were as good as the composition is comprehensive ; below, the devils are driving the wicked to punishment with pitchforks, while the saints are seated looking on above

with a calmness that does more honour to their philosophy, than to their feelings. There are three altars; the grand one in the middle is loaded with the same tawdry trumpery as the Catholick, but is now covered with a blue cloth, as a sign of mourning for the Passion; (blue seems to be the sacred colour of the Armenians, at least their bishops wear it :) above this altar are three large cupolas, all gilt. On the side of the altar to the right on entering, are three large stones inclosed in a recess, covered with an iron wire, a hole being left for the pilgrims to kiss them: one of these is said to come from Mount Sinai, one from Mount Tabor, and one from the Jordan. The Roman Catholicks occasionally say mass in the supposed scene of St. James's execution: the church belongs to them of right, but has been included in the late usurpations. It is floored with a superb Mosaick pavement of different coloured marbles. The body of it is lighted with glass lamps. To-day the priests were very busy hanging up additional pictures, and preparing their mummery for the festival of Sunday.

From the Armenian convent we walked to a spot close by it, where is an olive tree surrounded with a wall, and covered with earth about the trunk. By the side of this is said to have been the house of Annas, and to this same tree our Saviour is here believed to have been bound before he was led away to Caiaphas.

Close to this tree is another Armenian church, into which we stept, containing a small chamber, five feet

square, in which Jesus is said to have been struck with an iron on the face by a servant of Annas. This servant, moreover, is said to have been the same man whom he cured of a thirty-eight years' infirmity, at the pool of Bethesda. It was in vain that I asked on what authority all these stories were founded; I was always referred to the Scriptures by the priests, who either had never read them themselves, or supposed that I never had. This church was small, but its altar was surmounted by three small cupolas, all richly gilt. The church itself was profusely adorned with Dutch tiles.

At half-past ten, the sun beginning to burn us, I returned to the convent, to rest, dine, and write. At four o'clock I sallied forth again, with the same companion, and followed the course of the Via Dolorosa, (the road by which our Saviour is supposed to have borne his Cross to the place of Crucifixion,) which begins about the middle of the street (running west) in which stands the Roman Catholick convent. At the end of this street, it (the Via Dolorosa) turns into a short street, which runs south, and then again into another long one, which continues it to the west. The first thing that was pointed out to me, was the spot on which Jesus first fell, while bearing his Cross. It is marked by a small column, lying broken on the ground; and is at a short distance from the Roman Catholick convent in the same street. Near this, a little further on, is shewn the place at which he advised the women to weep for their own woes, not for his.

The place of the second fall, is shewn in the small street that runs south, and is also marked by a fallen column. A little way down a third street, which turns again to the west, is an arch stretching over the street, on the site of which, said my conductor, stood a house, close to whose wall (he showed me the spot) leaned a woman, named Maria the Sinner, who, as Jesus passed with the Cross, called out, "Here comes he, who will, I hope, make my fortune;" Jesus replied, "I shall never make thy fortune." On hearing which answer, she immediately broke a drum which she had been wantonly beating, and became one of his followers. Where these people picked up this story, I am at a loss to conceive. A few steps further on is the Aga's serai, into which we entered. In the yard, is shewn the spot where Herod is said to have put on our Saviour a gorgeous robe, and where the soldiers mocked him, and crowned him with thorns for the first time (for they say here that he was twice so crowned, the second time within the building that incloses the Sepulchre). Ascending a few stairs, we entered a small ruined apartment in the serai, said to have been the Hall of Judgment, whence Pilate came out to the people, when they were clamorous for crucifying Jesus. A short distance further down the street, we saw on the left-hand side (the Aga's house, the standing-place of Maria Peccatrice, the spot where Jesus addressed the weeping women, and the two places where he is said to have fallen, are all on the right hand), a ruined chamber, now a stable, where Jesus

is said to have been confined after judgment was passed on him. Here too, they think that he was scourged by the soldiers, and the column, of which I saw part at the Frank chapel in the Sepulchre, was removed from this chamber. There are still seen here, small remains of three little broken columns, of which, one still retains part of a Corinthian capital. These places are so firmly believed here to have been the scenes of the events above cited; that it would have been impolitic in me to express the doubts which were naturally excited in me by the inconsistency of the accounts. In the Gospel, Jesus is said to have been led from the judgment-hall to execution. Now, supposing the judgment-hall to have been on the site of the Aga's house, as is here said, how is this to be reconciled with the pretended spots of the first and second fall, which make him set out from near the Roman Catholick convent. I have attempted a plan of the Viadolorosa, which is here subjoined. Where is it mentioned that Jesus was *twice* crowned with thorns? But there would be no end of my journal, if I were to descant on all the absurdities that are related to me here. The Aga's house is about a furlong from the north-west wall of the city.



a. First Fall—b. Spot where Jesus said, " Daughters of Jerusalem," &c.—c. Second Fall—d. Arch—e. Aga's House—f. Prison—g. Roman Catholick Convent—h. Holy Sepulchre—i. Third Fall.

Leaving the pretended prison, we walked to the spot where St. Anna is said to have been delivered of the Virgin, which is close to the north-east gate of the city, still called in Arabick, the gate of our Lady Mary. On this place is built a fine large church, dedicated to the Virgin, and belonging to the Roman Catholick monks; but they, from poverty and from want of protection, have been forced to abandon it for the last thirty years, and it is now falling to ruins. Hence we proceeded to the supposed site of the pool of Bethesda, which is close by the gate of our Lady Mary, being about 150 feet south-south-west of it. The water now exists no more, but its site is a long valley, about 60 feet in depth, 300 in length, and 100 in breadth. It is overgrown with trees and shrubs, and is now used as a common sewer by the inhabitants of the houses built on its brink. It is here said, I know not by what authority, that the man whom Jesus cured at this pool, afterwards struck him in the face with an iron, as I have related above. From the pool of Bethesda, we walked to the spot where Jesus is said to have fallen a third time under the weight of the Cross. This place is also marked by a fallen column, as are the two first (I could not learn whether by accident, or design), and is a very short distance east of the Holy Sepulchre, from which it is divided by a miserable house. After this we visited the Greek convent, which is large, but irregularly and confusedly built. It contains from seventy to eighty chambers. Above the terrace of its convent, rises the dome of the Holy Sepulchre, on looking into which, we saw

it was full of Greek and Armenian pilgrims, who were bustling about in great confusion, and making a very great noise. On returning to the Roman Catholic convent in the evening, I entered the church, which, to my surprise, was completely darkened. The monks told me afterwards, that they were lashing themselves; and that they regularly undergo this discipline on the evenings of Mondays, Wednesdays, and Fridays.

I was put into an agreeable flutter this morning, early, by the dragoman entering my room, and telling me that an Englishman was just arrived from Cairo. I found afterwards that it was a Corfiote, settled in a commercial house at Damietta, where he is to return, after having visited the holy places as a pilgrim. Those who are under English protection, are frequently called Englishmen in the Levant. As the society of a Corfiote is better than none, we shall probably go to Egypt together.

Thermometer at
four P. M. 61.

Saturday, April 29th.—This morning I went with the dragoman to visit Mount Sion, which is partly within the walls, and partly without, to the south. We went out at a gate, which looked towards the south-south-west; and immediately before it, in the same direction, about fifty feet distant, was a small Armenian convent, into which we entered. In the court of the church (which is filled with the graves of the Armenian monks), grows a small orange tree, which is said to occupy the spot where St. Peter stood when he denied Christ; and

at the door of the church, twenty-one feet distant from the tree, the figure of a cock is sculptured on a stone in the wall, to mark the pretended place where that bird stood when it accused him. The church is small and neat. The walls are adorned like the other Armenian churches here, with blue Dutch tiles half-way from the ground ; and the remainder of them are hung with wretched daubs, representing the scourging, passion, and crucifixion, of our Saviour. To the right of the altar, on entering, is a small chamber, measuring three feet six inches by two feet, adorned with Dutch tiles, and constantly lighted, in which Jesus is here said to have been confined for an hour when he was brought to Caiaphas, of whose house this church is said to occupy the site. In the altar, by which it is entirely covered, except at a hole left on each side for the pilgrims to kiss it, is the original stone, as it is thought, which covered the tomb of Christ, of which the Armenians, by high bribes to the Turks, have succeeded in plundering the Holy Sepulchre. It is of common stone, measuring six feet six inches in length, and three in breadth. About 100 feet south-south-west of the convent, is shewn a spot on the mountain where the Virgin is reported to have died, and where is said to have stood the house of St. Mark ; and about the same distance south by west of it, is a Turkish mosque, the court of which, contains what is called the Sepulchre of David, and a room, in which Christ is said to have eaten the last supper with his disciples. One of the Turks at the

door refused us entrance into this court ; but another whispered the dragoman, that though I could not enter now, as there were many Turkish soldiers within, they would admit me if I came two or three days hence. We entered the city by the south-west gate (of Bethlehem), near which Mount Sion rises, close under the wall of the city, which is partly built on it on this, as well as on the south, side. Near the Armenian convent that I visited this morning, are the Frank, Greek, and Armenian, burying grounds ; the most ancient tomb that I could find among the former, was that of a monk, dated 1618.

At ten o'clock I returned to the convent*, whence I issued again at twelve, to witness the most extraordinary scene I have ever beheld during the twenty-

* At eleven I was visited by a Greek bishop, sent by the 'Επίσκοπος here (to whom I brought a letter of introduction from the Greek Patriarch of Jerusalem, at Constantinople), to compliment me on my arrival, and invite me to visit the 'Επίσκοπος at the Greek convent. I attended him immediately, and was very civilly received, and presented with sweetmeats, coffee, rose-water, frankincense, &c. He (the 'Επίσκοπος) readily acceded to my request to go with the pilgrims to the Jordan, in the company of his dragoman, as he himself does not go. During my stay in Jerusalem, I frequently called on him, and sat smoking with him for an hour, asking questions, &c. I did the same to some Armenian and Coptic priests. Next to these people's hatred of each other, their most frequent subject of conversation was, their entire confidence that the time was near at hand, when all mankind would be of one religion ; and this religion, each different priest assured me, would, most undoubtedly, be his own.

two years of my life—the holy fire, as it is called, struck by the Greek and Armenian bishops within the tomb of our Saviour, and believed by the ignorant and credulous crowd to descend annually from heaven. “This pious fraud,” (says Gibbon, chap. lvii.), “was first devised in the ninth century.”

We entered the church of the Holy Sepulchre with difficulty, our janizary carrying before us a whip of several leathern thongs, which he used most liberally, though not unnecessarily, to make way for us. The church was filled with pilgrims and spectators, of whom there were not fewer than 7,000. The Aga was at the door, vainly attempting to keep order, with between forty and fifty soldiers, all using, unmercifully, whips of the description I have mentioned. (After the paying pilgrims and inhabitants of the city have entered, the procurator of the Greek and Armenian convents compound for a small sum with the Aga, for the admission of the poor pilgrims who cannot afford to pay entrance money, of whom there are this year, not less than 500. The Aga was seated under a green pavilion, which he formally puts up on the Friday, and retains till the Sunday. He remains about the Sepulchre all the day of Friday, and the whole of Saturday, day and night). Within the church (I give that name to the collective building) were held bazaars of bread, fruit, vegetables, beads, crucifixes, &c. ; and I saw many pilgrims higgling and swearing at each other for a para, within fifty feet of the tomb of Christ.

The janizary made way for me by force, through the multitude, to the gallery of the Roman Catholic monks, but no care could prevent many Turkish boys and servants from crowding in with us; these are mostly children of the Cadi, Mufti, &c., of the city; and under pretence of being their attendants, numbers introduce themselves, whom the monks do not like to turn out for fear of offending the authorities. In spite, however, of the crowd that filled the gallery, I succeeded in getting a very good place, from which I was forced to drive back several Turkish soldiers, who attempted to drive me out of it, and one fellow among the rest, who had the insolence to hold up his stick at me,

What a scene was before me! The Greek and Armenian galleries overlooking the dome were filled with female pilgrims of those nations, enthusiastically looking towards the Sepulchre, and crossing themselves. Below me, the whole church, and particularly the circular apartment containing the dome, was absolutely crammed with pilgrims, men and women, hallooing, shouting, singing, and violently struggling to be near the Sepulchre, while the Turkish soldiers were driving them back with their whips. One man I saw in the contention, had his right ear literally torn off. The place immediately near the windows, whence the fire is given, was occupied by the richest pilgrims, who, for this precedence, pay to the Greeks and Turks 200 and 300 sequins. One old woman sitting on the door of the Greek church, had kept that place (a

Roman Catholick monk who was shut in told me) since yesterday morning at ten without moving, and had paid two dollars to get it. A ring was kept as well as the tumult would allow, by the crowd round the Sepulchre, round which, pilgrims (sometimes a single one, sometimes four, sometimes six, together in a circle) were carried on other's shoulders, singing religious songs* in Arabick and Greek; while at other times, a party of ten or twelve ran rioting round it, knocking down every one that stood in their way, and shouting as loud as they were able. The Greek and Armenian bishops were shut up in the Sepulchre at ten o'clock with a single Turk, who is well paid to declare that he sees the fire descend miraculously, or at least to keep silence. Before they enter, the Sepulchre is publicly inspected, and all the lamps extinguished; but the Turk, I was informed, has been heard to declare that they carry a flint and steel with them. I was inclined to think that the fire was phosphorick, as the priests declare that it will not burn a person; but on seeing it, I found it was common fire, and that the fable of its not burning is only believed by enthusiasts. At two

* While thus carried round, the Greeks ridiculed, by the movement of their fingers, the sprinkling of holy water by the Roman Catholick priests, and their striking a light to renew the fire annually on the altars, which these deluded people believe to descend on *their* altars from heaven; and placed their hands behind them in contempt of the Armenian Patriarch, who stands behind the Greek bishop in the tomb, when the latter pretends to receive the fire from heaven.

o'clock the governor entered, preceded by soldiers, who were forced to use the utmost violence to make way for him, and followed by his secretaries and servants. He took his place in the Frank gallery, where a handsome divan was prepared for him, and where he was attended by the Roman Catholick procuratore and his dragomans. (If the fire be much delayed, he becomes impatient, and generally gives a sign, on which it immediately appears). At five minutes past two, there was a Greek procession round the Sepulchre; I counted thirty-seven priests, besides the bishop and monks, and nuns. The bishop was dressed in a gilt mantle, with long crape over his bonnet, and carried a crosier in his hand. Of the priests, some wore green, some yellow, and some dark-coloured robes, richly embroidered with gold; and the monks and nuns were all clothed in deep black. All wore, except, of course, the women who had long veils, the common cap of the Greek priests. They walked, singing loudly, three times round the tomb, preceded by six banners, representing the nativity, passion, and crucifixion, of our Saviour. As the time approached for the coming of the fire, the crowd became more tumultuous, and rolled in a wave towards the window, whence no efforts of the Turks, and of the happy ones who had secured a place there, exerted in curses, blows, kicks, &c., could drive them. At length, at twenty minutes past two, the fire was given from the window, and was received with a tremendous and universal shout through the whole church. On its

first appearance, the torch was seized by a boy near the window, who rubbed it against his face, head, and neck, with such vehemence as to extinguish it; for which he was well beaten by those near him. Eight different times was the fire given from the window, and as every pilgrim carried candles in his hand (in bunches, some of four, some of six, some of eight, some of twelve, and some a single one, according to their purse), in ten minutes the whole church was in a flame, and in five more, nearly every candle was extinguished. But what enthusiasm! the men rubbed them against their heads and faces, their caps and handkerchiefs; and the women uncovered their breasts, directing the flame along their heads, necks, and faces, and all crossing themselves during this operation, with the utmost devotion and velocity. The candles, when a little of them is burnt, are carried home, and ever afterwards preserved as sacred. Messengers with lanterns, stand ready at the door, who immediately carry the fire to the Greek convents of Bethlehem, of the Cross (at Sullah), and of Saint Saba, near the Dead Sea. Immediately after giving out the fire, the Greek bishop, coming out of the Sepulchre, was carried by the crowd to the Greek church, immediately opposite to the door, holding in each hand torches of the fire, from which the pilgrims scramble to light their candles. After this, the Turks guard the tomb, and the pilgrims who enter for the next three days pay, the first ones from 80 to 100, and the later from 10 to 20, piastres. When the candles were extinguished,

the smoke for the first ten minutes hid every thing from sight; but as the top of the dome is only an open lattice without glass, this soon cleared away. The greater part of the pilgrims then left the circular apartment in which stands the tomb, to make room for a procession of Armenian, Syrian, and Coptic, priests, who walked together in the order in which I have written them. Before the Armenians, were carried twelve banners, representing the birth of our Saviour, the baptism, the transfiguration, the accusation before Pilate, the tying him to the pillar, the scourging, the carrying the Cross, the passion, the crucifixion, the ascension, &c., for I could not see all. The Armenian bishop was superbly dressed in gilt robes, with a red cap embroidered with false pearls, having a small gold cross on the top, and bearing a small gold cross in his hand; before him went two priests, waving incense, and walking between twenty-four others, ranked two and two, clothed in light-coloured robes, flowered with red; behind him were several Armenian monks, dressed entirely in black, with a large black cowl over their heads; some of the priests had yellow robes embroidered with different colours, some white robes with gilt mantles over them, and others wore white robes with large red collars. In the first part of the procession, walked an Armenian priest in a red cap, embroidered with false pearls, less fine than that of the bishop, and a gilt mantle, carrying a large gilt cross, elevated on a high pole. Next came the Syrians, having five banners borne before them, on which were

wretchedly painted the same subjects as were represented on those of the Armenians. The Syrian bishop wore a gilt mantle, and a red cap embroidered with false pearls. Before him walked a priest dressed in red robes, and a plain brown cap, bearing an elevated gilt cross; and, some before and some behind him, several with white robes and blue scarfs, having the cross embroidered small, in blue, on their backs, all with brown caps. Lastly, came the Copts, preceded by seven banners, with the same paintings as the others. Their bishop (who came from Cairo with the pilgrims) was dressed in a red robe embroidered with silver, which was continued over his head, in the form of a cowl. Before him went a priest, bearing an elevated cross, dressed like the others, but distinguished by a red cap, embroidered with false pearls. Before and behind him, were a few of his priests, some dressed in white robes, with a small white cap; and some in yellow mantles, with a common red turban. All the three bishops had incense borne before them, and carried in their hand a stick, with a round plate of silver at the top, hung with bells.



They walked, singing loudly, three times round the tomb, and then through the whole church.

The Aga left his seat (on which he had been ac-

accompanied by the Cadi and Mufti of the city, and by the Governor of Ramah, who, with the Governor of Jaffa, shares in the immense sums extorted from the pilgrims) at half-past three. As he was going away, he spoke to me very civilly, and begged that I would freely apply to him for any service he could perform for me. At four o'clock I followed his example, and returned to the convent to dine, and write. It was with difficulty we got out, for there is only one door, and that so small and low, that one must stoop to pass it, and the crowd of pilgrims was very great.

At eight in the evening I went again to the Sepulchre, hoping to see an Armenian procession, headed by the Patriarch, but I was disappointed. The Aga, who was sitting at the door, called me when I saluted him, to sit down by him, and talked with me, through Signor Matthias, (the second dragoman of the Roman Catholick covent, who generally attended me,) half an hour, about politics and compliments. He expressed surprise and anger, when he heard that the Turks had not allowed me to enter the Sepulchre of David, and said he would send them an order to admit me. I complimented him with sincerity, on the good government he preserves in the city, which is, indeed, meritorious. I walk about here freely, without a janizary, whereas, under the last governor (who went shares with the robbers in the neighbourhood), a stranger, in a Frank dress, could not appear, even within the city, without insult, if not danger. He governs Jerusalem under the Pasha of Damascus, whose creature he is, and to

whom is remitted the greatest part of the sums extorted from the Christians. The Aga is a very mild and well-bred man, having been educated at Constantinople, and retaining the polish of the upper classes in the capital. The Governor of Ramah was sitting by him, and at his request I saluted him.

Within, the scene was most disgusting. Throughout the whole church, even round the tomb, and in the chapel on Mount Calvary, the pilgrims, men and women, were stretched asleep. Some were eating, and some buying and selling; and many Turks and Christians were seated smoking. By the altar at one end of the Greek church (which was quite crowded), priests were singing, while at the other, they were making a great noise, mounting ladders to light the lamps. I stopped to witness this profane scene of confusion for three hours, and then returned to the convent to sleep, well satisfied of the accomplishment of the prophecies which predicted the abomination of the holy places.

One of the dragomans of the Roman Catholick convent, always remains, during the Sunday nights of the Roman Catholick and Greek Lents, in the Sepulchre, lest there should arise some sudden necessity for his presence. In every three years, for one, the Roman Catholick and Greek Easters come together; for one, there is a week's difference, and for one, five weeks: the latter happens this year. On the former occasion the crowd of pilgrims is somewhat greater than in other years, as many Christians of the

Levant, anxious to unite profit with piety, take the opportunity to bring their merchandise to the market of the Catholick, Greek, and Arminian Pilgrims, who perform their pilgrimage together only at that time.

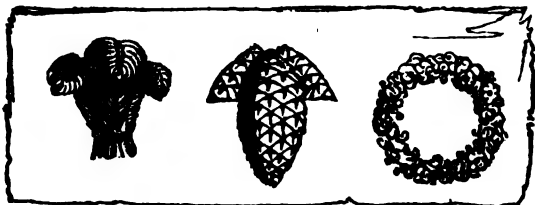
The west wind blew so strong to-day, that out of the city it was absolutely cold.

Thermometer *Sunday, April 30th.*—All this morning I stopped at home to write. At

noon, I sent Signor Matthias to the Aga, to present him with a pound of fine English gunpowder, and two bottles of orgeat, with which he was very well pleased. The former is a great treasure here, and is reserved to prime fire-arms, the Turkish powder being too coarse to pass through the touch-hole. The Holy Sepulchre was shut to-day, the Turks and pilgrims being tired with the fatigues of the week.

At four o'clock, I walked with the dragoman and the Corfiote to the excavations, called, the Tombs of the Kings, which we reached in twenty minutes, walking at about three miles an hour. They are north-east of the city. We walked to them through stony hills, sown with a little corn, and planted with a few olive trees. Entering a small valley, we saw an excavation cut in the rock, about eighty feet square, and twenty deep, to which we descended by a low door in the rock. The entrance of the tombs is a large portico, about forty feet broad, twelve high, and twelve deep, which, being ornamented differently

from all the four orders of ancient architecture, may reasonably be supposed Jewish workmanship.

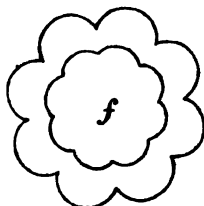


Such is the appearance of the ornaments on the portico. The first is exactly the Prince of Wales's feathers; the second, one whole cone, and a half one on each side of it; the third, a circle, of which the circumference is adorned with leaves, &c. All are cut in alto relievo, out of the rock. Few of these ornaments now remain, the portico being nearly in ruins. To go from the portico to the first apartment, we were forced to creep along the ground, through a door about two feet high, *i. e.*, it is now filled up by stones, so that only that depth is left. We now found ourselves in an apartment about eighteen feet square, and (where it was not choked up by stones) twelve high. I have attempted to sketch it.



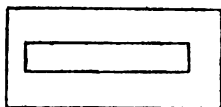
On the side to our right, was a door (marked *e.*)

leading to another apartment; and before us, at the side, opposite to where we entered, were two others (marked *c.* and *d.*); and to the right of the door where we came in, on the same side, another, (which, of course, I could not include in my sketch,) which we entered first by a door about four feet and a half high, by a very precipitate descent, the ancient staircase being broken. The room to which it led, was about ten feet square, and seven feet and a half high. It contained three sepulchres (one on each side, except on that where the door was), which were merely arched excavations, about four feet and a half high, and two deep. On the ground were lying, some columns broken in their length, and split in their width, of which the segment that remained (about half the circle), measured one foot nine inches, and this being the radius, the columns must have been three feet and a half in diameter. On the shafts were, cut in alto relievo, ornaments of this description, (*f*)



which are, I believe, never seen in Greek or Roman architecture; several large square cut stones were lying in the chambers, but unfortunately without a letter of inscription. We next entered the door marked *d.*

(the four doors that lead to the inner chambers are all about four feet and a half high), which brought us into a room about fourteen feet square, and eight high, containing seven sepulchres, about six feet long, five broad, and five high; and from it branched another small apartment, forming a single tomb. The room, of which the door is marked c., about fifteen feet square and ten high, contained six vaults, about six feet long by three broad. We at first hesitated to enter the apartment marked e., as we heard a hissing inside, which we feared to be that of serpents; but, as I was loth to leave the spot without seeing all, I went in, and found the noise proceeded from above 100 bats, who were clinging to the ceiling. This chamber contained nine vaults, of which the generality were about six feet by four, and four high, but some of them were so large as to contain three tombs. At the bottom of the tombs is a narrow passage (g), cut, I suppose, to receive the water which trickles copiously down the walls.



e.

We entered, of course, with candles, the inside being quite dark. On the outside we found a lame Turk, who watches a Turkish burying-ground near, to whom it is customary to give a few paras. Coming out, we found a mole grubbing, whom we caught, and after examining him, let him go. We returned

to the convent at sun-set, and I lay down immediately after supper. If this be the tomb of any King of Israel, it is probably that of Hezekiah, and of the Sons of David; for the other monarchs are expressly mentioned to be buried in "the City of David, which is Zion," 1 Kings viii. and 2 Sam. v.

Thermometer *Monday, May 1st.*—This morning at
68. six I entered the Armenian church of St.

James, with the Corfiote, to see their procession. We found it quite crowded, and in a perfect blaze, as besides all the lamps and candles being lighted, every pilgrim had a lighted taper in his hand. One of the priests very civilly led us forward; and placed a seat for us opposite the patriarch, who was sitting by the side of an altar, (not the chief one,) near the grotto of St. James, on a handsome chair, with a superbly embroidered carpet of satin under his feet. He was dressed in a white satin mantle, embroidered with flowers of different colours, and with much gold. Round the collar were represented in embroidery the twelve apostles, and our Saviour in the middle, and several saints were embroidered on the body, whose heads were surrounded by a glory of pearls, probably false. He wore a cap of black velvet, copiously adorned with false pearls, and having a small gold or gilt cross on its top; to his right and left were sitting several monks, dressed in gilt embroidered mantles, with saints represented on the collars and bodies, and with caps like his, some of black, and some of red velvet: those who had them of black, were superiors.

To the right of these were seated thirteen bishops, with the same robes and high gilt mitres, bearing in their hands some gilt crosses, and some small silver cupolas of glass, in which were little pieces of stone, brought from the great Armenian convent of Echmiazin, where is preserved the hand of St. Gregory. There were several monks in their common black dress, and a great number of minor priests and singing boys, tawdrily dressed out in different coloured robes, embroidered with gold, silver, or silk. The service for the first hour consisted in execrable singing and ringing the small bells at the top of the sticks, which were at different times carried round the church by monks, or inferior priests. I saw many of the priests stop singing to swear at, or beat their neighbour, for pushing them, which, from the number and eagerness of the crowd, was every moment inevitable. At seven o'clock the patriarch rose and carried into the grotto of St. James the host, in a gold cup set with rubies, (or gilt, set with glass,) and stopt there half an hour, covering it and uncovering it with a piece of coloured linen, I suppose consecrating it. The grotto was shut part of the time, but I could see him through the sides of the black velvet curtain, which was embroidered with silver. He twice brought it forward to the people, who bowed to it, and crossed themselves with great devotion. After this, he walked three times round the church in the following procession :—First, the Armenian monks in coloured mantles, embroidered with gold, as I have described, and black or

red caps, adorned with false pearls: they were followed by the inferior monks, with coloured gold-embroidered mantles, and black silk cowls over their heads. Then came the bishops immediately before the patriarch, who, himself, walked under a red velvet canopy, embroidered with gold, carried by minor priests: all that preceded him had crosses in their hands, but he carried one more ornamented, which he waved towards the people, who bowed and crossed themselves as he passed. After him came the minor priests and singing boys, singing and shouting. The procession was closed by Coptic priests, (one carrying the cross, as on the 29th,) in red flowered mantles, and by six Azarite priests, who (an Armenian near me, who spoke a little Italian, told me), come from the borders of Persia, and are of the Armenian religion. These were plainly dressed in shabby mantles, tawdrily embroidered. The service closed at eight, having begun at dawn, and I returned to the convent, where (as Signor Matthias had business, and could not attend me,) I staid within doors the whole of the day, except a few minutes in the evening that I called on the Greek dragoman, to learn at what hour I am to accompany him and the pilgrims to the Jordan.

Thermometer at half
past one P.M. 97, 5.

Tuesday, May 2nd.—Formerly, when Turkey was yet respectable to her enemies, and respectful to her allies, the pilgrimage to the Jordan was so general, that scarce any one was left in the city but the Turkish women and their children. The Roman Catholick monks, who then had

pilgrims, were of the party, and to these was given the precedence ; but they have discontinued it for the last thirty years, partly because the expenses were too heavy for the diminishing revenues of the convent, and partly because in one year two of them perished, one drowned in the river, and the other falling down a precipice. The Greeks following them were succeeded by the Armenians, Syrians, and Copts. But some quarrel, lately arisen, has disgusted the Armenians, and they, with their newly-purchased protégés, the Syrians and Copts, now remain in the city ; so that the Greek pilgrims are, at present, the only ones. The Corfiote and I rose at day-light, but the Greek janizary did not come to call us till seven, when we set off, accompanied by the servant of my companion, with three excellent horses. We left the city by the gate of our Lady, and riding down the hill that fronts mount Olivet, at half-past seven stopped at a grass-plot on the mountain overhanging the brook Kedron, where the Aga was seated with the Greek dragoman. The former politely made room for me close by him, and offered me his pipe : we sat here smoking and drinking coffee half an hour. The Aga furnishes about 120 soldiers, (of whom thirty or forty preceded yesterday with the tents and baggage,) and the following was the order of the march, if that can be called order, which, in the confusion, was every moment disturbed:—Fifty or sixty soldiers led the way, and were accompanied by the most alert of the pilgrims ; then came the dragoman, attended by Greek

priests, and the janizaries of the Greek convent ; and the rear was brought up by the Aga with the remaining soldiers, who staid behind to guard the old men, women, and children, whose age or poverty prevented their keeping up. The pilgrims were from all the countries of the Levant, from Anatolia, Roumelia, the Morea, Constantinople, the Islands of the Archipelago, and the Coasts of the Black Sea. Though dress in the Levant bears one unvarying character, yet it was easy to distinguish the women of Anatolia, by the care they took to cover their faces with dark or black handkerchiefs ; the Moriote by the neatness of his dress, and his more civilized appearance ; and the Islander by the rare distinction of his coarse silk or cotton stockings. Some wore large-brimmed straw hats, and some had made themselves caps like an English hunting cap ; there were a few Russian Greeks from Odessa, shabbily dressed as Franks, with hats ; and ten or twenty Russian nuns, dressed like the Greek ones, all in black. They were mounted, according to their condition, on horses, mules, camels, and donkeys. Many of the camels and mules were loaded with a sort of panniers called a howdah, thrown over their back, and tied together with cords ; on each side of which were sitting a man and woman, or three or four children, who could not afford the price of a beast to themselves.

I was delighted with the view from the seat where I was smoking with the Aga. Before me was Jerusalem rising majestically on the hill that sprung from

the valley below me, through which (when not dry) runs the brook Kedron. The road down this hill, and the walls of the city, were covered with spectators, among whom were crowds of Turkish women, whose white yatchmaks extending in a long regular row had a pretty effect. The Turkish soldiers were armed, according to their purse, some with guns, pistols, and sabres, some with guns only, and some with long lances, pointed with iron. Their pistols do not hang in a girdle before like those of the Turks in Europe, but are gracefully suspended in a small case under the left arm, and their sabres are hung by a silken cord, with the blade turned uppermost.

At eight o'clock we mounted, and accompanied the dragoman, riding east, through terrible rocky mountain roads. Soon after, we passed Bethany to our left; and to our right, on a high mountain, was the small village of Saalem. For the first hour the stony mountains and valleys which we passed were sparingly planted with olives and figs, and sown with corn and beans; but the mountains that we rode over from nine to half past ten, were nothing but bare rock, overgrown with high grass in the interstices. The breeze on the heights rendered the air cool and pleasant, but the stony roads were most execrable and slippery, and the precipices most terrific; yet so cautious and sure-footed are the horses of the country, that if one avoided the crowd, there was little danger. It was pleasing to see from the top of a height the crowd of pilgrims stretched along the valley, and

climbing the mountain on the other side of it, and I was amused by the confused noise that arose from the growling of camels, the neighing of horses, the shrieking of women, and the crying of children, of whom several hundreds, not above six or eight months old, were carried in their mothers' arms. Most wonderful was it that no one was dashed down the mountains, for very often one side of the wooden frame on the camels' backs hung over a deep precipice, and if the rope had broke at that moment, (as it did at several other times along the road,) the fall must have been immediately fatal. At half past ten we stopped under a high rock, containing a cave, (of which I observed great abundance in the mountains around us,) about eight feet high, and five deep, to breakfast; while we were sitting here the Aga passed, preceded by musick, and green, white, and red flags, and went to eat in a khan, built here, of old stones, for the accommodation of the pilgrims, but now quite fallen to ruins. At half past eleven we set off again through the same sort of stony precipitate roads, but the mountains around, instead of rock, were here composed of a light dusty soil, which gave them the appearance of sand-hills. At ten minutes before one, we saw the Dead Sea, at about five hours before us to the east. It looked like any other sea, which rather surprised me, for I expected to see it of a much darker appearance. The Jordan we could not see, as it was hidden by the trees on its banks. The sea (of which we saw the northern extremity,) was in a large dusty light-

coloured plain, of which the verdure on the ground was quite burnt up, yet it contained many trees in the parts most distant from the sea, which, in spite of its sultry look, gave it a pleasing appearance. Into this plain we descended about half an hour after noon; and here I felt the hot wind, which, though it blew from the northward, gave the feeling of tepid water thrown on the face; and this, together with the burning sun, rendered the heat insufferable. On this plain (we had seen them from the mountains,) were pitched the tents which preceded us yesterday, and the confusion of the crowd around and in them, picketing their horses, bringing water, and bawling in Greek, Turkish, and Arabick, was no inadequate picture of the builders of the Tower of Babel. Many Bedouin Arabs* were mixed in the crowd, anxiously offering their services, in hopes of gaining a few paras. Their appearance was most miserable: most of the children were entirely naked. The men had nothing on but a shirt, with a leathern or linen girdle, into which was sometimes stuck an old rusty yatagan, (short sword;) the women had a dark-coloured slight cotton robe, and, utterly unmindful how completely their tawny disgusting appearance precluded temptation, wore a close dark-coloured yatchmak, of which the lower was fastened to the upper linen by a small silver or metal

* These Arabs crowded round my companion and me, and attentively examined our dress: I afterwards found that they took our buttons for sequins. How anxiously they must have wished for an opportunity to waylay us.

chain. The scenery of the plain consisted of the high mountains that bordered it, shaped like sugar-loaves, and looking like sand-hills, from their dusty soil. The Greeks told me that the soil of this plain would produce one hundred for one, if the Arabs were not too lazy to cultivate it, but this I doubt. We reached the tents at half past one, and stopt at that of the dragoman, which was neat (of green) and large, with a divan in it. Here we joyfully sat down to rest, quite overcome by the oppressive heat, which made my thermometer rise within the tent to $97\frac{1}{2}$. As the tents were pitched near a large grove of trees, we walked to look at them: they were from ten to twenty-five feet high; some of them were palma-christi, and some of them produced a bright yellow berry, about the size of a walnut, called zakkoom by the Arabs, who make of its oil a healing balsam for wounds*; and others bore jujubes, small greyish berries, in taste like hips and haws, and like them having a stone; these are called by the Greeks, gingife, and were eaten with avidity by the pilgrims. Near the trees was a narrow mountain stream of muddy water, of which the beasts drank greedily. At

* Jericho was famous among the ancients for a balsam, which, on comparing Strabo's description with Maundrell's accurate account of the preparation of the zakkoom, appears to have been the same. Burckhardt says (Travels in Nubia, page 295, quarto edition) that he thinks the zakkoom is the same plant that grows in Sennaar, and is there called Allobé. I brought away some specimens of the zakkoom berry which I still possess.

two o'clock the Aga and Dragoman arrived, and the latter on unpacking regaled us very acceptably with some oranges, lemons, and small cucumbers. A small tent was pitched for the Corfiote and me, by the side of the dragoman's. Here I drew out my Bible and notes, and began asking questions of the Greek priests who surrounded us. Though they were too ignorant to answer them, I found, beyond all doubt, that so far from being able to search for the site of Bethel and Gilgal on the Jordan, as I had proposed, I should incur the greatest danger if I moved far from the camp without a much larger guard than could now be afforded me. We were not sorry to leave the dragoman's tent, which, for the two days we passed here, was one scene of confusion and noise, the pilgrims coming every moment to complain of the Arabs, who asked too large a baghish for water, &c., and the janizaries beating the Arabs, who remonstrated and roared most loudly. The spot where we were encamped was about six hours east by south of Jerusalem. The heat was not the only evil we had to suffer. At three o'clock the hot wind increased to a gale, and blew about the dust of the plain in such whirlwinds, that our tents and mouths were immediately filled, and we could hardly open our eyes, for which, indeed there was no great temptation, as if we did, we could scarcely see fifty yards before us; and in this wretched state we remained till two hours after sun-set, when there came on a dead calm. At half past four the Corfiote and I remounted our horses, and,

attended by a well-armed janizary of the Greek convent, rode north to a stream of water, said to have been that which was cured with salt by the prophet Elisha. We reached it in exactly half an hour, having rode through a part of the plain, which was covered with zakkoom and jujube trees, (the twigs of both are prickly, as we experienced to our pain;) and the Turks, ever bent on doing harm, had set fire to a large clump of them, which was burning violently. The water issues from a spring, (at least I could see no sign of its coming from the mountains,) and runs between narrow banks through a part of the plain completely covered with trees. We found it cool and well tasted. As this plain is indubitably the plain of Jericho, I think the appropriation of this water probable. The rock, about ten feet high, that hangs over the stream, has marks of building on it, which I almost ventured to think remains of Jericho*, as that city (2 Kings ii.) is described as having a spring of water near it. This stream was north-west by north of the tents. Four Arabs nearly naked were sitting near it, who were excessively delighted by seeing me use my compass, and fire my pocket pistol. For coolness we mounted a small stony dusty-coloured mountain near the stream, on the top of which the

* Jericho, in the Bible, (Judges, chap. i., v. 16.) is called the City of Palm Trees. I looked carefully about me on this supposed site of it, but I could not see a single palm tree, nor did I observe one on the road, from the hour I left Jerusalem, to the hour I re-entered it.

thermometer stood at 93. At the north-west extremity of the water grew a large fig-tree, and here also was an appearance of building in the rock such as I have mentioned. A stone's throw west of the water were a few other ruins, which the janizary said were very ancient, and the Greek priests told me were built by Helena. Coming back we met above a dozen Arab women, who saluted us very cheerfully. We re-entered our tents at six o'clock, and dined, as well as the clouds of sand would let us, off a whole cold lamb and olives. At eight o'clock the wind calmed, to our great joy, and we returned to our tent, where we were surrounded by Greek priests, whom, at their request, I amused with arithmetical riddles, &c. They also proposed to me some Romaick riddles, which they were delighted at my being unable to expound. Two of these were the following:—

Μακρός, μακρός,
Καλόγηρος
Καὶ κόκαλα δὲν ἔχει.

A tall—tall old man, and has no bones. This was smoke.

Ἀψυχός ψυχὴν δὲν ἔχει,
Καὶ πέρνει ψυχὴν καὶ ῥέχει.

Soulless—has no soul, and he takes in souls, and runs. This was a boat.

I should certainly never have guessed them, if I had thought about them for the whole of my life.

The night was very hot, the thermometer at eight being at 83. On looking about, I was pleased by the

novelty of the scene around me ; the pilgrims being nearly all asleep, the silence of the camp was disturbed only by the tinkling of bells on the harness of the camels, horses, &c. The tents of the Aga, and his suite, were brilliantly lighted by torches, fixed in small iron cages, hoisted on the top of a small stick, planted in the ground, such as I have described in page 388 of the first volume ; and I saw a few lights carried round by the Turkish patrol, who now and then fired their muskets, to convince the Arabs of their watchfulness. How unsuccessful were their precautions I shall relate afterwards. Judging from the certainty of success that would attend the enterprise, I seriously thought it likely that the Arabs would attack us, but the Greeks said there was no fear, for the Arabs in this neighbourhood were almost subject to the government of Jerusalem, whence they daily went to fetch provisions, and that lately when they had committed a robbery, the Aga had imprisoned 700 of them in the city till the plunder was restored. At nine I slept heartily, in spite of the uncomfortable sensation excited in me a quarter of an hour before by finding a scorpion on the ground under me. But apparently he (whom I of course killed) was the only one, for I was not disturbed by any of his species, and was too tired to be kept awake by the myriads of insects that were buzzing about and biting me.

Thermometer at noon 86,
and at half past two 80.

Wednesday, May 3rd.—At two o'clock we set off by torch-light for the

Jordan. Our road lay through the plain towards the east, but for the last half-hour we had low dusty hills to our left. We rode at the rate of about five miles an hour, Arab boys carrying the torches before us with astonishing alacrity: besides the torches, we were lighted by the blaze of numerous furze bushes, to which the advanced guard set fire as they passed. The pilgrims, anxious to reach the holy river, crowded before so eagerly, that the Turks had great difficulty to stop them, which they good-naturedly laboured hard to do, as the Arabs were hovering round, and would inevitably seize all they caught beyond the immediate protection of the guard. I rode with the advanced guard, but rather wished myself behind, for they fired their guns and pistols every moment so carelessly, that it was a mercy no one was shot. A little after we set out the moon rose, but being in its last quarter, gave us very little light. At a quarter past four we came to the place of our destination, and had the pleasure of contemplating this immortal river by the faint light of the moon, which gave a religious awe to the loud rushing of its waters*. The pilgrims

* In vain did I ask the Greeks whether the Jordan (Joshua iii.) now overflows its banks in harvest-time, i. e., the present month. There was not a man of them could tell me, and certainly I saw no signs of it now. But Padre Manuela afterwards assured me that it does, and that he has seen instances of it in crossing that river, (to the north of the sea of Galilee,) to go to Damascus: but that the increase of the water is by no means regular, either in season or degree, as it depends on whether the season be hot enough to melt the snow on the mountains, from which the river is supplied:

rushed in immediately with an impatient emulation who should be first; but I chose to wait for the day, which dawned at half-past four behind a mountain that rose on the other side of the river, which, in the spot where we were, (eight hours east by north of Jerusalem, and two hours east of the tents, which were left behind with the Aga,) ran north-east and south-west. At a quarter before five, the Dragoman arrived with the body of the pilgrims, among whom again ensued a scene of the utmost confusion, though they did not, as I expected, set up a shout on seeing the river. Men and women rushed in promiscuously, the latter in their shifts, and the former most of them in drawers. All crossed themselves most devoutly on entering the water, and the women dipped their children after first crossing them. Every one carried away a vessel of the water, and the very few who had the prudence to consult their age and infirmity, by not bathing, contented themselves with these reliicks, which they entreated those in the water to fill for them. “*χαλίζη, σὰς παρακαλῶ ξαναγέμιζε ἰσῆλο,*” (“Pilgrim,*

for the same reason the river flows more copiously in summer than in winter.

On the other side of the Jordan the Turks saw steps of mules, and thence concluded that some of those which were stolen last night were carried off this way. The Dragoman immediately wrote to the Arab chiefs in this direction, to demand their restoration.

* This title of Hadgee, (Pilgrim,) is given in the Levant to all Christians who have visited Jerusalem. I had a double claim to it, as having also been at Mount Sinai; accordingly all the

pray fill this,") resounded from all quarters. The river was about fifty feet wide, rather more than less, but so shallow that two Turks walked their horses over it: it was about five deep, *i.e.*, where we were. On the other side, and in many parts, were spots at which it was very deep. The current was violent and loud, at least as violent I thought as that of the Dardanelles, which runs between four and five miles an hour. On its banks are quantities of reeds and large groves of trees, *agnus castus*, *palma-christi*, planes, willows, and tamarisks, which grew to their full height, and gave great beauty to the scenery. From these trees every pilgrim cut at least two, and most four or five, sticks, which they dipped in the river before carrying them away. So great is the veneration of the pilgrims for this stream, that a few years ago a Greek woman bathed in it in the ninth month of her pregnancy, and from the sudden cold was delivered in the very river, whence the poor child had almost the character of a saint. Before I bathed, the Dragoman cautioned me not to walk on the other side, as there were Arabs hid among the trees. The banks on the side on which we were, (the northerly,) were at least ten feet high, and the descent and ascent were very difficult. Not being aware either of the shallowness of the water, or the excessive violence of the stream, I plunged in head-foremost, and made my first six efforts under water; the pilgrims, who could not

Greeks whom I afterwards met called me by this title, when they learned my right to it.

imagine what was become of me, when my head re-appeared, to my great astonishment, all set up a loud shout. Jordan seems always to have had a strong current—Joshua, iii. 13; Jeremiah xlix. 19, and i. 44. In spite of the current, the Arabs daily walk over the river, taking off their clothes, which they carry over on their heads. I was carried by the current forty feet down the river, and on reaching the other side, got my head entangled in the boughs of a tree; and as I could find no bottom, began to be rather alarmed. Seeing it was quite in vain to attempt swimming against such a stream, and preferring being, perhaps shot at, to being certainly drowned, I went ashore, after disentangling myself from the tree with some difficulty, and walked higher up, expecting every moment to see a party of Arabs start out from the trees around. Fortunately no one appeared, and I swam over to the other side again, without difficulty. After bringing off some of the water, and filling the bottles, and dipping the sticks, of at least twenty pilgrims, whose earnest entreaties I could not resist, I gladly left the water, and dressed. The mud, where there were no stones, sunk up to my knees, and the water, in consequence, was foul and ill-tasted, yet I felt myself refreshed by the coolness of it. I had left my watch with the dragoman, begging him to observe how long I was swimming over; he told me that I was three minutes in going, and two in returning. The difference was occasioned by my having been carried down so far in going. He said that he, and

all around him, had been greatly alarmed when they saw my head entangled in the tree, as the current rendered such an accident very dangerous. The contrast of the green trees on the banks of the river, with the barren light-coloured mountains that bounded the plain, gave a most pleasing appearance to the scenery. At a quarter before seven the pilgrims left the Jordan to return to the encampment, and the Corfiote and I set out for the Dead Sea, attended by eight Turkish soldiers, and a servant of the Greek convent. One of the soldiers had the pompous name of Chief of the Jordan, *i.e.*, he had often gone that road, and knowing the Arabs well, if any thing happened, could point out the delinquent. After passing at the foot of two inconsiderable mountains, we rode along a dusty-coloured road, that had the appearance and the effect of dried mud, in which our horses' feet sunk at least two inches every step*. The mountains that bounded this

* It is the opinion of Dr. Shaw, that this effect is produced by the plain near the sea being covered with the friable bitumen cast out of it. The bitumen of the Dead Sea is stated by Strabo (Book 16, where he makes a curious mistake, confounding the Lake of Sirbo with that of Asphaltes,) to have been used by the Egyptians in embalming their mummies. I brought away some pieces of it which I still possess. When ignited, it has a strong sulphureous smell. Hasselquist thus describes the coast of the Dead Sea,—*Une terre glaise, grisâtre, sablonneuse et si meuble que nos Chevaux s'enfonçoient souvent dedans jusqu'au jarret. Toute la surface de la terre est couverte de sel.* His description of the environs of this sea is the best I have seen, both for accuracy and simplicity. See his Travels, Part II., page 86. He observes, that the Asphaltes is the same as is

plain, had the same appearance as the soil we rode on. At ten minutes before eight, we alighted at the northern coast of the Dead Sea. Not a tree had we seen on the plain, but all was barrenness and solitude; the only building to be seen was a Greek convent, founded, the Greeks told me, by Helena, but now deserted and falling to ruins. Near the sea we remarked a few dried trunks of trees lying, which the Turks said had been palm trees growing there, but that the sea had flowed to them, and destroyed them. One was standing close to the water, but entirely dried up. By the situation which the Turks allotted to the city, I found we were east of Jerusalem. We were on the north coast of the sea, where it was met by the plain we had rode over, which extended to the north-east coast, at which was the influx of the Jordan. The western and eastern coasts were light-coloured mountains, entirely barren: the southern extremity I could not see with my spying-glass. The water tasted as bad as any medicine I ever took, was very salt and bitter, and biting the tongue like pepper. The thermometer in the sea stood at 78, though the sun was not yet by any means hot. On the shore were lying great quantities of salt, with which indeed the whole plain was scattered. It is said that the sea contains no fish, and that those which are forced down by the current from the

found in mummies, and (not being aware perhaps that it is the same as was used by the Egyptians for that purpose,) asks, if there be in Egypt any lake impregnated with that mineral.

Jordan, (where they abound,) die immediately. The latter part of the proposition I think very probable, but the former is very doubtful. Never did I see such universal desolation as surrounded me here: not a house, not a tree, not a sign of a human being, was to be seen. I did not even see an insect. Ourselves and our horses were literally the only live creatures within the scope of the eye. At twenty-five minutes past eight, (for the Turks impatiently urged our departure for fear of the Arabs,) we set out on our return. I brought with me a bottle of the water*. Branching off in a different direction from that we came by, always, however, presenting the same desolate scenery, at a quarter past ten we arrived at the encampment; soon after the wind blew in violent gusts, and involved us again in a cloud of dust, which, united with the heat, gave me a violent head-ach both to-day and yesterday. The Dragoon told us that as he was riding with the pilgrims, he saw a party of apparently near 100 Arabs, running hastily down the mountains towards the spot

* This I still possess.—On an accurate analysis of the water of the Dead Sea, by Dr. Marcet, its composition appeared to be as follows:—In 100 parts were

Muriate of Lime - - - - -	3.920
of Magnesia - - - - -	10.246
of Soda - - - - -	10.360
Sulphate of Lime - - - - -	0.54

Its water contains much more saline matter than common sea water, owing to the constant evaporation produced by the quiescent state of the sea.

where we were, and that it was lucky we had not stopped longer to make our observations, or to bathe (which I had not done because the wind blew too high), as if we had, they would inevitably have caught us. Though the heat was not so oppressive to-day as yesterday, yet I felt it more, and as the water which we got here was so dirty, tepid, and muddy, that in places where water was less desirable, a dog would hesitate to drink it, I could get no relief except the hope of soon leaving this burning plain, which, to my delight, we did at four o'clock*, returning by the same road as we came by. I was not, I found, the only one to whom the heat was oppressive; for I saw many of the female pilgrims fanning themselves violently with the painted feather fans of Constantinople, and many poor women who were so exhausted by it, that being on foot, they could not climb the mountains without a stick in each hand. We rode over barren mountains and valleys by the same road as we came, till a quarter before seven, when we stopt at a barren stony, though grassy, valley, where we staid for the night in the open air, the Greeks not thinking it worth while to pitch the tents. The Aga slept in the same ruined khan as yesterday, which was on the mountain above us. We supped with the Dragoman on the

* Near our tents were some ruins, which, said the Greeks, covered the spot where the Israelites defeated Og, the king of Basan; but I could not reconcile this with the 10th verse of the 2nd chapter of Joshua, which says, that Jericho, and the scene of that battle, were on different sides of the river.

remains of yesterday's dish, and I wrapt my capote about me, and slept heartily at the expense of my ribs, which felt as if they were moulded by the stones into all possible shapes. The pilgrims, whether that they were tired or were rendered melancholy by the fate of the comrades they had lost, preserved great quiet from the moment they arrived, and were soon asleep; but the Turks made a great noise, discharging their guns and pistols.

Thermometer at
four P.M. 64.

Thursday, May 4th.—At two o'clock we set off, and passing over the same stony mountainous roads that had endangered our necks in coming, at five o'clock saw again the walls of Jerusalem. Never had I so much admired the view as this morning. The day-light, not yet rendered glaring by the sun, which was not above the mountains, gave them a sober tint, which suited well with the melancholy reflections inevitably crowding on the mind, that contemplates a city, immortalized by revolutions more various, and more destructive, than have occurred in any other kingdom of the known world. We entered the gates at half-past five, among crowds of spectators, whom the piercing cold of the morning could not keep at home. At six I was again in the convent, for the streets were so thronged by the pilgrims, that my progress was necessarily very slow, and heartily glad was I to be returned from so fatiguing an expedition.

But we did not all return! In this barbarous country, multitudes cannot undertake a journey, even of

eight hours, without leaving part of their number behind. Remembering that the number that went was nearly 3,000, the list of accidents is not proportionably great. But not one life need have been lost, if the pilgrims had been less impatient and less inhuman.

On the first day, passing from the place where we stopped to dine, to the plain where we encamped, I passed an old woman, who, I was told, was a Coptic pilgrim, lying along the donkey she was mounted on, with so little appearance of life, that I supposed her dead, till I saw one of her arms move. I then stopped the Greek who was conducting the beast, and expostulated with him severely, on carrying a creature in such a state through such roads. He told me that he had found her lying on the road, and had taken her up from charity; that he had proposed leaving her at some village, but that she obstinately insisted on going on. In the state she was in, she must have died on the road, as was probably her object, from the idea generally entertained by these people that the sanctity of the spot ensures immediate admission to Paradise for those who die on it. A little further on, I found a man of the country lying on the road, with his face dreadfully cut, and apparently stunned by the fall. Some Greeks coming by, I descended with the intention of bleeding him with my pen-knife; but we found that he was only dead drunk.

On the night (of Monday) preceding our arrival,

the Turks who went before with the tents, killed an Arab, whom they found plundering.

On the Tuesday, two pilgrims strayed too far from the tents. One was killed, and the other, who told me the sad story, had his face dreadfully cut across the nose.

On the Tuesday night, the Arabs stole three horses and two mules; and carried off an old woman, of whom they probably made a slave.

On the Wednesday morning, two women were drowned in the Jordan; one was a Greek, and the other a Russian nun. On that morning the Turks discovered steps on the further side of the Jordan, which they supposed to be those of the horses and mules stolen on the Tuesday night. The dragoman, in consequence, wrote to an Arab chief, to demand that they should be restored.

On the Wednesday morning, returned on the way to Jerusalem, several pilgrims, who were too impatient to wait till evening for the troops; of these, three were killed in the night.

On the Wednesday evening, in the crush made by the crowd on passing a perpendicular precipice, at least 150 feet deep, a horse fell down it, and was dashed to atoms. The rider had the address to slip off his back on to the road at the moment of his falling. On the Thursday morning, I passed a camel lying on the road with its throat cut, who, they told me, had fallen on the slippery stones and broke its leg.

What most struck and disgusted me, was the inhumanity of the pilgrims, who passed their dying companions on the road, without even asking, *en passant*, how they did. I was near when the horse fell down the precipice, and not a soul waited, except myself, to inquire whether the rider had saved himself. The only answer I could get from those who I supposed might have seen it, was, “*τί μέ κόφει ἄνθρωπον ?*” “*τί ἰσχυρῶς ἐγὼ ?*” “What do I care?” “What do I know?” Yet these people went to save their souls by bathing in a river. This is, indeed, faith without good works.

Thermometer

70.


Friday, May 5th.—To-day, I stopped in my room to write the account of my pilgrimage to the Jordan. I thought to have done this yesterday, but, unfortunately, in the morning, feeling fatigued, at my return I threw myself on the bed, as I thought for half an hour, and slept five hours without intermission. This evening, the Greek *Ἐπίσκοπος* has sent me a present of a lamb, Easter eggs (painted), and bread, wine and rackee. I feel no other inconvenience from my late journey, than my lips being like a ploughed field, from the heat, and my coat being spoiled by the water of the Dead Sea. I am delighted with the facility with which I have seen, what few travellers can see without great expense, if at all. It cost Chateaubriand 5,000 piastres to visit this Sea; and even with his large guard, he was hurried away very soon. But every

one here blames our expedition as very rash, with so small a number of men.

A word or two about M. Chateaubriand's "*maudît amour de la vérité*." He has written a great deal about his prowess in punishing the insolence of the Turkish soldiers, and, says he, "The Superior was not sorry I had done so." Of the story which he tells, of having taken by the beard a soldier who stopt him at the gate, Padre Clementi (who was then in St. Salvador) told me this evening, he had heard nothing; but he remembered, he said, that once, when M. Chateaubriand was entering, a Turkish soldier at the gate took him by the arm, tripped him up with his foot, and when down, put his foot on his neck; and that M. Chateaubriand, on getting up, *walked quietly away*.

Thermometer at
seven A.M. 64.

Saturday, May 6th.—At eight o'clock we left the gate of Bethlehem to visit that village. Our party consisted of Padre Manuela, vice-procuratore of the convent, who, I thought, went on business; but, I was sorry to find afterwards, made the excursion only on my account, the Corfiote and a Greek friend of his, the dragoman, and the janizary. After leaving the stony valley of Gingiole, our road for the first hour was flat and level, through fields, not so barren and rocky as usual, but well-cultivated and planted with corn. At five minutes before nine, we stopped at the Greek convent of St. Elias, standing on a rocky hill, which we entered; it is south of

Jerusalem, and though small, is commodious, and has a neat Greek church. About 150 feet west by north of it, is a large stone under an olive tree (of which there are great numbers in the neighbourhood), on which is said to have stood the house of St. Elias; and about 120 paces north of it, a well, where, Padre Manuela assured me, the Magi (Gaspar, Balthazar, and Melchior, as they are here named) first saw the star after leaving Herod. From the convent are seen Jerusalem and Bethlehem, at about equal distances. At a quarter past nine we left St. Elias, and riding along low mountains, by roads of stone, at twenty-five minutes before ten stopped at a building, which is called the tomb of Rachel, which is about half a mile north of Bethlehem. It is a small square building, with a dome at the top, which, though it has been often repaired, is said by the Jews, who pay it great veneration, to be excessively ancient. The entrance is, by a door not above three feet high. The tomb within (which is white-washed, and covered with Jewish names) is of this shape,  and is ten feet three inches long, four feet ten inches broad, and about nine feet high. A little to the right of the tomb the Turks have constructed a small fabric of stone to pray on, (as is seen in my sketch), for they also have a great veneration for this tomb. It stands on a small hill, which, like the mountains round, is planted with olive trees. After stopping here a quarter of an hour, we continued our road to Bethlehem, which was here one sheet of uneven stone. The village stands on a high rocky

mountain, and the convents on another, still higher, to the eastward of it. The valleys around, though for the most part scarcely any thing but stone, are well-cultivated, and planted with olive and fig trees, and sown with corn. Passing through the village, which is built of stone, but is dirty and miserable, at twenty-five minutes past ten we alighted at the Roman Catholick convent. It is large and well built (by Helena), but is now falling to ruins. Joined to it, are a Greek and Armenian convent, which have been built about 150 years. The great church, built by Helena, but now usurped by the Greeks (who, however, only use one end of it), is about 100 feet long, 60 high, and 60 broad. It is divided into three aisles, by forty columns of stone (painted, by the Greeks, with figures of apostles, saints, &c.), with pedestals and Corinthian capitals, about twenty feet high, and two feet two inches in diameter. In the convent are nine Roman Catholick monks, but it might contain twenty. One of these told me, that in the village are 1,260 Catholicks, about 900 Greeks, 400 Turks, very few Armenians, and no Jews: I should not think it contained more than 400 houses. The convent I saw had very strong walls, in which were loopholes for musquetry; and not without reason, for the monks told me, that so late as last January there was a sedition in the village, raised by some Turks who had been banished from it, and who, with assistance from Hebron, and from friends in the village, at midnight, entered by surprise, the three convents, of which

they took and kept possession. The procuratore of St. Salvador (the Catholick convent of Jerusalem is thus named) was then at Bethlehem, with several of his monks, having gone there to celebrate Christmas day; and these were suffered to depart quietly in the morning, though, as he heard afterwards, the rioters repented having let them go. The Aga of Jerusalem went to Bethlehem with troops, and was preparing to take the convents by assault; but the Catholicks, Greeks, and Armenians, knowing that this could not be done without the walls being ruined by the cannon, and the interior being pillaged by the soldiers, by presents, the former of 12,000, the Greeks of 25,000, and the Armenians of 32,000, piastres, persuaded him to come to an accommodation with the rioters, which he did, by promising them their lives on condition of their remaining banished. Since, this, he has always kept soldiers in Bethlehem.

After resting and dining at the convent, we left Bethlehem at one o'clock to visit the remarkable places in its vicinity. As we were informed there was danger from the Arabs, we took with us a Turkish soldier, armed with his long lance, called, chief of the country, and a Christian peasant for a guide, who carried a gun. The Corfiote also provided himself, from the village, with a gun and brace of pistols. We rode over high mountains, of which the roads were all of uneven stone, and the valleys sown with corn, among which, I was glad to see some barley, which reminded me of Ruth, and a field

of lentils, which (2 Sam. xxiii.) brought to mind the victory of David. At half-past two we had, to our left, the high mountain of Bethulia, south-south-east of Bethlehem, which was seized by the knights of Jerusalem after they were driven from the city, and kept by them forty years. Along our road were scattered numerous olive trees, and in the valleys were a few vines. At a quarter before three, we stopped at a natural labyrinth in the rock; it stands in a small valley, surrounded on every side by rocks, at least 150 feet high, and in many parts rising perpendicular. This valley is about one hour and a half south-west by south of Bethlehem. On the rocks, towards the north, are remains of building, and incisions in the stone, made, said the Turks, by the Franks; perhaps, by the French who possessed the neighbouring mountain. The road to the labyrinth, from the mountain we stopped at, was so steep, and the stone so slippery, that we had great difficulty even to walk there. To enter the labyrinth, we had to climb over enormous masses of rock, stooping low under others that hung, and almost appeared to totter, over our heads. We lighted candles at the entrance, and after walking about fifty paces in a low passage, that compelled us to stoop low, found ourselves in a spacious cave, nearly circular, about fifty feet high, and as many round. The cave being full of dust, that almost choked us, we did not choose to go on further, especially as the opening by which we must have proceeded, was not above two feet high. This

labyrinth is pretended (with the usual exaggeration of Arabs) to extend to Hebron, and has been explored for three hours' distance, without shewing any end. The Greeks say, that it is the cave in which David cut off the skirt of Saul's robe. My companions being gone out before me, as I was following them my candle went out ; and in vain did I bawl after them, as my voice was lost in the echoes of the cavern. I wandered about thus for five minutes, in no very comfortable situation, groping about the numerous entrances, and every moment knocking my head against the rock, before the guides came back to look for me. On the outside, my comrades fired their guns, and the echo of their report round the rocks was astonishingly fine. Near the outside, I saw a great number of very small red ants, and of black caterpillars, about four inches long, with innumerable feet along the whole length of their body. At a quarter before four we left the labyrinth, and, mounting our horses, ascended a high mountain by the best road we could pick, climbing and slipping over masses of rock. At its top, which we reached at half-past four, we found a well, which, however, was so well shut by the Arabs, with a stone, too large and heavy for us to move, that all our endeavours to get at it were in vain. Round it were some stones, rudely cut, by the Arabs, into basins, for the cattle to drink ; but the rock around us was hewn with a neatness, which shewed the work to be ancient. From this well we saw the Dead Sea,

appearing near ; but it requires five hours to go over the mountains and valleys which lay between us and it. After wasting five minutes in trying to open the well, and picking the best way we could find over the stony mountain, at ten minutes before five we stopped again at the supposed site of the ancient Tekoa, on the top of a high mountain, about fifty feet below the level of which, is a rich plain, thickly sown with corn, on which are said to have lived the herdsmen who formerly (1 of Amos) inhabited the neighbourhood of this city ; and from this plain Habakkuk is said to have been transported by the angel to Babylon, with food for Daniel. There are now some ruins of a church, built, it is said, by the Frank Kings of Jerusalem, of which there remain only two broken columns, and a large baptismal font. That some ancient city, and a considerable one too, was here, is evident, from large incisions in the rock to some distance round. These incisions were frequently foundations of houses cut in the rock, with spaces left for the doors. The site of the church was south by west of Bethlehem, which we saw at about two hours' distance. I staid here ten minutes, and remounted to cross the plain below : having passed it, we came to a high mountain, the road over which was so terrible (being sometimes a sheet of rock, slippery as ice, sometimes containing stones to step over, that were three feet high), that we all got down and walked ; and I was very lucky in having done so, for my horse had a very bad fall. It took us three

quarters of an hour to clear this mountain, when we remounted, and continued, alternately, along high rocky mountains and stony valleys, sown with corn, which, though not high, was very full, with unformed roads of broken rock, till five minutes before seven, when we stopped at a spot called the Gardens of Solomon. On the rocky mountains above, was a ruined village, without a single inhabitant. Below, was a copious fountain, which watered a valley, very long (perhaps an hour in extent), though in few places above fifty, and in none more than 200, feet broad. In this valley, which was a rich soil and (*mirabile dictu*) not very stony, were growing corn, olive and fig-trees, vines, onions, garlick, and water-cresses*. The mountains around, consisted, for the most part, of naked rock. The precipices on these, furnished the scene with the sublime, and the rich valley, with the stream pouring through its fields in artificial trenches, was very beautiful; so that at least, the taste of Solomon is not insulted by the supposition, that these were his gardens. In the vineyards were several houses, round, like towers, in which, I was told, the labourers dwell during the vintage. This spot is about three quarters of an hour south-west of Bethlehem. On leaving it, I found my horse so exhausted, and the road so stony and execrable, that I got down and walked. Ascending the mountain, or rather

* In this valley I lost my watch, chain, and seals, which, I doubt not, will be offered for sale to some future traveller, as antiques.

rock, on which stands Bethlehem, by the shortest cut, I reached the convent at a quarter before eight ; a quarter of an hour before my companions, who made great complaints of the road by which they had mounted. The sun to-day was burning hot ; and as it was a Siroc wind, the weather was insufferably sultry. Padre Manuela and the dragoman had prudently provided themselves with umbrellas.

We saw a very great number of natural caves in the mountains we passed to-day, some of them very large and spacious.

On returning, we sent for some of the chaplets, crosses, &c., which are made by the Arab Christians at Bethlehem ; but our hats rendered them too dear to buy. These people think, that every Frank has the purse of Fortunatus. I afterwards sent a man of the country to buy them for me. The chaplets are almost all made of mother-of-pearl, or of the kernel of the date, the latter coloured red, green, and black ; many of them are very neatly cut. The crosses are cut out of mother-of-pearl (brought from the Red Sea), the shells of which are often carved, whole, into the figure of the Virgin, or of some saint, and appropriately coloured. I brought away with me a large stock of these curious manufactures, productions of the industry of the Arab Christians*.

Thermometer at half-past three P.M. 69 ; and at nine P.M. 71.

Sunday, May 7th.—I went early this morning to visit the churches of

* These also I still possess. I think myself very fortunate in getting my Eastern curiosities home with scarcely any loss.

the convents. That of the Catholics is large and neat, and is dedicated to Sta. Catharina. That of the Armenians is tawdrily ornamented, as usual. Passing through this latter, I descended a staircase, and entered a grotto, said to be the site of the stable in which our Saviour was born; it lies east-south-east and west-north-west, and is thirty-seven feet six inches long, and fourteen broad. At the easterly end, on the supposed site of the birth, is built an altar, six feet three inches long, and fifty-eight feet six inches deep, formerly belonging (as indeed did the whole church) to the Catholics; but now usurped by the Greeks, with whom the Armenians have lately bought a share. This altar (lying north-north-east and south-south-west) is, above, adorned with Mosaick, laid by Helena, but now ruined; and with Greek pictures of saints, &c.; and lighted with fourteen silver lamps, belonging to its present possessors. (The grotto, i. e., the whole, is lighted by twenty-six silver and silver-gilt lamps, property of the Catholics). To the west-south-west of the site of the birth, fourteen feet distant (in which are included three steps, cut from the naked rock), is another altar (lying north by east and south by west, and contained in an interior grotto), the site, it is said, of the manger in which our Saviour was laid: this altar is fifty inches long, and thirty-five and a half deep. To the east-south-east of the manger, five feet six inches distant, is another altar, supposed to be on the spot where stood the Magi, when they offered their gifts to

Jesus. Both these are hung with appropriate pictures; and the one on the site of the manger, is lighted by five silver lamps. This interior grotto measured seven feet ten inches, by eight feet nine inches, and is embellished by four small columns standing near the supposed site of the manger, one of verd antique, one of pink, and two of white marble; these were also placed by Helena. At the westerly end of the church, is a door, leading to a large natural cave, in which is shewn, first, from the door, to the right, an altar, covering, it is said, the spot where Joseph retired to pray, after the delivery of the Virgin; second, to the right, an altar, where are thought to have been buried the innocents murdered by command of Herod; under it is a large hollow; third, turning into a passage on the left, an altar upon the Sepulchre of St. Eusebius; fourth, in the same passage, an altar upon the Sepulchre of Sta. Paola, and her daughter; opposite to which, fifth, an altar on the Sepulchre of St. Jerome; and, sixth, turning to the right, a chamber, said to have been the tomb where St. Jerome taught. The only thing belonging to the Greeks and Armenians here below, is the altar on the site of the birth; under this is a small hole, which they have embellished with a silver plate, for the pilgrims to kiss.

At half past nine we bad adieu to the convent, and riding westerly, descended the mountain; a quarter of an hour west of Bethlehem, we entered a large valley, which Padre Manuela told me is here believed to

be the valley of Rephaim: it is almost all stone, but produces olive trees, and a little corn. Half an hour north-north-west of Bethlehem, is the small village of Botialla, inhabited exclusively by Greeks. About three quarters of an hour north-west of Bethlehem, we passed a Greek convent. Our road here lay through a stony valley, in which the eye sought in vain for a tree, and the roads, as usual, were scarcely passable. At half past ten we stopt at an ancient castle, (constructed, probably, by the Frank kings of Jerusalem,) about 150 feet square, with a square tower at each end, built, it is here said, on the site of the palace where Solomon kept his 900 women. Near it are seen several ruined bits of white Mosaick. About fifty feet south of the castle, (in the inclosure of whose walls are now six or seven wretched Turkish huts,) is the first and largest cistern of Solomon, as it is called. This is really a fine work, excavated in the ground, and neatly cased with stone; about 200 feet long, and 150 broad, full of water from the mountains, and I was told, very deep. Near it is a copious fountain, called also the fountain of Solomon. This water is carried to Jerusalem, and to Bethlehem, by strong-built stone conduits, imputed to the same monarch: these cisterns, if so ancient, (which is very improbable) are more likely to be the work of Hezekiah; who is reported (2 Kings, xx.) to have brought water into Jerusalem. A few paces east of the first cistern is a second, not so large, and in many spots quite dry; and a few paces east of the second is a third, still smaller, and more than half empty. I thus saw

that the two latter were but shallow, which makes me doubt if the other be deep as was pretended. The second stands lower than the first, and the third than the second. These three cisterns, and the castle, are in a stony valley without trees, an hour west of Bethlehem. They are supposed by some to be the pools of water referred to in Ecclesiastes, chap. ii. verse 6. Leaving them at five minutes past eleven, we ascended a mountain, and riding along the same kind of roads, at half past eleven we passed the gardens of Solomon, and at five minutes past twelve were at Bethlehem, where, however, we did not stop, but riding along sheets of rock, sometimes smooth and slippery, and sometimes rugged and pointed, with fields of wheat and barley on each side of us, at twenty-five minutes before one stopped in a rich valley, at the spot where, it is said, the Angels announced to the Shepherds the birth of Christ. It is half an hour east-south-east of Bethlehem, in a ploughed field belonging to the Roman Catholicks, in which are seen the ruins of a church, built by Helena, of which the most considerable remains are a grotto, into which we descended by a stair-case, still containing part of its Mosaick pavement, and two or three capitals, and other broken pieces of columns. On quitting this spot I changed horses with the janizary, and was again lucky, for the poor beast whose back I left, had another bad fall, (without, however, hurting the janizary,) and was quite knocked up*. We returned to Jerusalem by

* On our return, Padre Manuela pointed out to me the supposed site of the house of the Prophet Simeon. It is a small

a road in a low rocky valley, east of that by which we had entered Bethlehem. For the first hour we had again masses of rock to climb over, but in the second we jogged cheerily along on a flat path through fields of corn, (in which were several small Turkish stone houses, that looked like castles,) and at five minutes past three entered the convent, where I remained the rest of the day, to repose and to write. The Corfiote did not join us in our round of to-day, the heat of yesterday having given him a slight degree of fever. He did very right, for the siroc continued, and the heat was as suffocating as yesterday.

Thermometer

67.

Monday, May 8th.—I remained in-doors writing the whole of the day, except from two to three, when the Padre Manuela came into my room to tell me that the Greeks had seized a Frank, whom they accused of stealing some silver balls from their lamps in the sepulchre, and threatened to take him before the Aga, which he begged me to prevent, for the honour of the Frank name, particularly as the man called himself brother of the wife of the English Consul in Acre. I went immediately to the *Ἐπίτροπος*, who sent for the man. He shewed me his passport, which was from the Austrian Consul in Cyprus, and declared him a native of Tuscany. He said he had travelled as dragoman with an English gentleman to Aleppo, and he did not look like a thief. He described to me so accurately the state of Signor Malagamba's

mass of ruins, on a mountain about half an hour between south-east and south (nearer the former) of the city wall.

family, that I saw no reason to doubt his account of his parentage. As the only reason for suspecting him was, that he was the last in the sepulchre before the articles in question were missed, I was going to reprove the Greeks for arresting a Frank on such slight grounds, when the *Ἐπίτροπος* very civilly acquitted him of the suspicion, ordered him coffee, and dismissed him. The rest of my visit passed in thanks for the present he sent me on Friday, compliments, &c. The Levantines are too apt to think every man a thief who looks poor; and as there was some appearance of this man's being the culprit, and they had sent instantly for the Frank dragoman, according to the etiquette here established in such cases, their conduct was not, in fact, reprehensible: but I did not think fit to admit before them the possibility of a Frank subject being a pilferer, though my only wonder is, that when so many Levantines enter, the churches are not plundered of every thing.

Thermometer at *Tuesday, May 9th.*—This morning I
at nine P.M. 68. hired two horses, for the dragoman and myself, to visit the remarkable places in the vicinity of the city. Leaving the gate of Bethlehem at twenty-five minutes before nine, and crossing a valley before it, called the Valley of Gingiole, over which the road is levelled by an old wall, said to be part of an ancient cistern, we stopt at the Potters' Field, as it is called, a large tract of ground on a mountain, about a furlong south of the city, not so high as Sion, of which it is also south. I think the allotment of this spot




probable, as the rock around is hewed into innumerable sepulchres, and there is one very large cavern cut out of the stone and built over, which is said to have been the common burying-place of the Jews, and into which are still thrown the bodies of the strangers who die of plague in the city. The valley below, and the opposite side of Mount Sion, are not so stony as usual, and are sparingly sown with corn. The mountain and side of the valley on which stands the Potters' field, are one mass of rock, which is almost all excavated. Quere, the value of the thirty pieces of silver paid to Judas? for if this be the field which was bought with them, as it is nearly a quarter of a mile long, (it lies about east and west,) it must have been considerable, according to the usual high price of land in the neighbourhood of a large city. The dragoman told me that the earth had the effect of taking the flesh in a few weeks from the bodies of those buried in this field, and leaving the bones clean; and that for this reason Helena is said to have sent to Rome two vessels loaded with the earth. The valley below, and the field itself, are planted with numerous olive trees.

Hence we walked for five minutes till we came to a well, called the well of Nehemiah, which is south-east of the Potters' field, and south of the city. It is cut in the rock to a great depth, and the top is supported by arches inside. It stands in the valley of Tophet, south-east of Sion, and south of the city wall. The water is copious and well-tasted.

About 250 paces south-west of the city wall, at the south-west end of the valley of Jehosaphat, is a large old mulberry-tree, planted, it is said, on the spot where Isaiah was sawed asunder. The tree is now quite hollow, and a heap of stones are built round it, to form a shady seat. Many here believe that this same tree existed at the time of Isaiah's death.

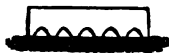
In a quarter of an hour we walked along the valley of Siloe, from the wall of Nehemiah, to the pool of Siloam, (still called, in Arabick, Siloan, and in Italian, Siloe,) which is about 200 paces south-south-east of the city wall. The pool, as well as the staircase by which one descends to it, is hewed from the rock. It runs down the valley by passages cut in and under the rock, and now serves to water large gardens at the bottom, which are thickly planted with mulberry, fig, and olive trees, cucumbers, and other vegetables. Near it, on the other side of the valley, about 200 feet south-east of the south-east corner of the city wall, to which it is immediately opposite, is a miserable village of about forty stone houses, inhabited solely by Arabs, who are the proprietors of the gardens below. From this pool we walked, in eight minutes, to another cave containing water, called also the pool of Siloam. This also, and fourteen steps by which we descended it, are cut from the rock. The entrance of the cave down the stairs is cut into an arch, about nine feet high, and four broad: it stands about 100 paces south-west of the south-east corner of the city wall. The water is by no means deep,

but it rises from noon to evening, and at sun-set covers the two lowest stairs. Here, it is said, the blind man (St. John, ix.) washed his eyes, by command of our Saviour. We found some Arab women of the village washing linen at it. Further in at the cave, I was told, the water is deeper. This water is close below the northerly end of the village; the rock under which is hewed into stairs, tombs, &c. The valley of Jehosaphat lies here north-east and south-west, but at the northerly side of the village it takes a turn, and runs nearly parallel with the east wall of the city, i. e., nearly north and south. Between east and south-east of the east wall, the valley is filled with tombs of the Jews, which are common unadorned stones, engraved with the name of the dead in Hebrew. I saw no distinction of rank in the tombs, which all lie flat on the ground.

We walked in ten minutes from the last mentioned part of Siloam to a tomb cut from the rock, called, I know not why, the tomb of Zachariah, which is east by south of the east wall of the city, about 150 feet. A cavity is scooped from the rock, forming three sides of a square, each side thirty-seven feet ten inches broad. The tomb (also cut from the solid rock thus ) and left in the middle with a passage round it,) is nineteen feet ten inches square, and about thirty-five feet high, of which half goes to a cupola ending in a point . It is adorned with columns about fifteen feet high, with capitals of this  description, cut in bas relief, and the architrave is decked with ornaments, like the circular ones, which I have described

in page 203, over the entrance of the tombs of the kings. All is cut from the rock, and must have cost immense labour. On the north side of the rock that incloses the tomb, we entered, by a small door, into a cave about fifty feet long, ten broad, and fifteen high, where it is said the Apostles hid themselves after Jesus was taken by Judas. This cave, all cut from the rock has two entrances, one at the south end, from the site of the tomb of Zachariah, and the other at the north-west corner, adorned with two columns; from this latter, however, there is no exit, as it opens on a perpendicular fall of the rock about thirty feet high. On the north side is a large hole open to the rock above, and at the north-east corner is a small door leading to several small chambers, probably sepulchres: the whole, columns and all, is scooped out of the natural rock.

Close to these two monuments, in the middle of the valley, the road is levelled by a wall arched below, thus,



from which, it is said the Jews threw our Saviour, and fifteen feet ten inches south of the wall, a hole is shewn in the rock, made, they say, by our Saviour's knee, as he fell. The wall is about fifteen feet high, and stands about fifty feet east of the east wall of the city.

About 120 paces north of the supposed tomb of Zachariah, and about 150 feet east by south of the east wall of the city, is another building, hewn from the rock, (which is not here so high as at the tomb of

Zachariah,) called the tomb of Absalom. Absalom (2 Samuel, xviii.) certainly was not buried here, but it is not impossible that this may be the pillar which he reared in his life-time. The three sides of the rock scooped out to admit this edifice, are about the same breadth as at the tomb of Zachariah. This building is thirty-five feet one inch square, and about fifty feet high. The first twenty feet from the ground are hewn out of the rock, but the dome, and the square that supports it, are built with large stones. It is adorned with columns in bas reliefs, like those of the tomb of Zachariah, and the architrave is of the same description, but the dome is of a very different shape, as I have attempted to describe in my sketch of it.

The tomb of Zachariah either is not hollow, or the entrance is hermetically closed: but that of Absalom has three small doors, and the interior, though now heaped with stones, is large and spacious. The rock between the two tombs is solid and perpendicular, generally from thirty to thirty-five feet high. The whole valley of Jehosaphat is very stony, and in some places full of grass, with now and then olive trees, and a very little corn.

At half past one we left the tomb of Absalom, and ascended a rocky mountain which, however, was well cultivated, and produced vines, olive, and fig-trees, and corn. At two we reached Bethany, where, however, we did not then stop, but rode on to the spot said to be the site of the house of Martha and Mary, which we came to in ten minutes, and which I there,

fore calculated to be half a mile from Bethany, of which it lies east-south-east and south-east of Jerusalem. The spot is marked by an oval stone fixed in the ground, which my servant kissed with great devotion. From this spot we had an extensive view of stony barren mountains round, and of the plain, in which lies the Dead Sea, though we could not perceive the sea itself. After stopping here a few minutes, we returned to Bethany.

Bethany is a miserable village, containing between forty and fifty wretched stone huts, and inhabited solely by Arabs. It stands on a rocky mountain, well cultivated, and producing olive and fig trees, vines, beans, and corn, which, over the whole country, is now ready for harvest. The tomb supposed to be that of Lazarus, is a cave in the rock, to which we descended by twenty-six rude steps. At the bottom of these, in a small chamber, we saw a small door in the ground; we descended by two large steps, and stooping through a low passage about five feet long, entered the tomb, which is not hewed out of the rock, but built with large stones and arched. I found it to be seven feet four inches, by eight feet two inches and a half, and ten feet high. It is in its original rude state, and belongs to the Catholicks, who say mass in it occasionally. In the tomb are two small windows, opening to holes in the rock. The village is east-south-east of Jerusalem, about half an hour. On leaving the village an old Arab demanded two paras, which every pilgrim pays on entering the

tomb; but my firman exempted me, and I stoutly resisted his demand, because he made it with insolence.

On leaving Bethany, we ascended mount Olivet, by a stony path that over-hung a precipice. After riding twelve minutes, we stopt at a spot about half an hour east by south of Jerusalem, and about half way between Bethany and the village of Mount Olivet, where our Saviour is said to have mounted the ass on which he rode into Jerusalem. This spot is also called the site of the village of Bethphage, and on it the Roman Catholick monks occasionally read the apposite chapters of the gospel. Soon after passing this spot, on looking behind me, I saw the Dead Sea. Exactly half an hour from the time we left Bethany, we stopped at the village of Mount Olivet, (it has no other name,) which is on the summit of the mountain, and contains about forty miserable stone huts, all Arab. On entering the village, I observed at the southwest end of it, joining an Arab house, a small cave, which is constantly kept shut, and is said to be the cave of St. Pelagia. In the middle of the village is the spot where our Saviour is said to have ascended to heaven: it is inclosed (by Helena,) with an octagonal building, roofed by a round dome. On each side of this building, except where is the door, are two small columns (fourteen in all,) of coarse marble, with highly ornamented capitals. The circle of the inside was sixteen feet two inches round, and the dome is about thirty-five feet high from the ground.

Within is a stone thirty-one inches by twenty-one, said to have been the last earthly substance that Jesus trod on. This stone contained an impression, which, say the Catholicks, is the print of Jesus's foot. The Bible, however, says our Saviour ascended from Bethany, (St. Luke, chap. xxiv.) Near this stone is a recess (to make which the symmetry of the building is spoiled, and a parcel of stones are heaped up to cover it on the outside,) for the Turks and Arabs to pray in. All the pilgrims kiss the stone very devoutly. Of the court in which the building stands each side is about 100 feet, but the shape is irregular. Here the Greeks, Armenians, Syrians, and Copts, have each an altar (the Armenians have two,) of stones rudely piled. The village is east by south of Jerusalem, of which it affords a most commanding and complete view. It is about twenty minutes distant from it, so that a sabbath-day's journey (Acts i.) was but short. After leaving the village, (where the Arabs crowding round were very clamorous for bagshish, which I decidedly refused,) we rode in ten minutes to the tower called "*Viri Galilei*," where the Angels are said to have appeared to the Apostles, (Acts i.) This is nothing but an oblong yard, about eighty feet by sixty, inclosed by low walls of stones, irregularly piled and having large heaps of stones in it, among which I saw a few broken pieces of columns lying about. There remains part of a pavement, apparently regular. It is ten minutes (i. e., about half a mile) north-north-west of the village.

The Mount of Olives is not so stony as the other mountains around it ; it is well cultivated and produces in tolerable abundance olive and fig trees and vines.

Repassing the village we descended the mountain by the side (west) that fronts Jerusalem, by a road so stony and steep that we alighted and walked down. After five minutes' (a quarter of a mile) descent, we stopt at a ruined house west of the village and east-south-east of Jerusalem, covering it is said the spots where our Saviour dictated the Lord's Prayer, and where he wept over Jerusalem (St. Luke, xiii. 34.) The chamber, in which they say here was composed the Lord's Prayer, has a small dome ; and the spot, where he is said to have wept is in another room close by the former to the south-west. Further down the mountain, about 300 paces east of the east wall of the city, is a large stone, where, say the inhabitants, the Virgin threw down her girdle to the Apostles, who were doubting if she were ascended to heaven. The authority for this story I cannot imagine. In the wall opposite to us were two small doors closed up, which are here thought to occupy the site of the Golden Gate by which our Saviour entered Jerusalem on the ass. South-west of the Virgin's Stone, at the bottom of the valley, and nearly the same distance east of the wall, is a spot marked by a few stones built up, said to have been covered by the gate of Gethsemane ; close to it are some old olive trees, which the Christians of Jeru-

salem assure to be the same as existed in the time of our Saviour. These trees belong to the Roman Catholick monks : The spot is still a garden, planted with olive, fig, and almond trees. About forty feet south by east of the gate is the supposed Terra Damnata, the place (a hilly rocky spot) where Judas is said to have kissed and betrayed Christ. About thirty feet south of Terra Damnata are two large masses of rock, flat at the top, an effect caused, it is here believed, by the bodies of St. Peter and St. Paul, of whom this is called the prison. Twenty feet or so west-south-west of the prison, on a lower declivity of the valley, was pointed out to me a flat spot of ground where the Apostles are said to have slept during the agony of our Saviour. All these places are in the valley between Mount Olivet and the city, east of the Golden Gate and close to each other.

The church, containing the supposed tombs of Sta. Anna, the Virgin, St. Joseph, and St. Joachim, (which stands in a low court entered by stairs,) being for the last fifty years usurped by the Greeks, with whom the Armenians have lately bought a share, we sent for the porters, and on their arrival with the keys entered the church, which stands about 300 paces east-south-east of the Golden Gate, and has its door neatly arched with stone. On going in we descended a wide staircase with forty-eight steps to the church below, which is about fifty feet long and sixty broad, and is lighted by a chandelier, and brass and glass lamps. To the right on entering is the grotto, con-

taining, it is said, the Virgin's tomb. The grotto is seven feet three inches long, and the stone of the tomb extends the whole length, and six feet two inches broad, of which the breadth of the stone extends thirty-three inches. The Greeks and Armenians here burn three silver and twenty-three porcelain lamps. Half-way down the staircase, in a recess to the right on entering the church, is the tomb called that of St. Ann. To the left of it, at right angles, is another called the tomb of St. Joachim. Opposite to these two, on the other side of the stairs, is the supposed tomb of St. Joseph, standing in a small arched grotto, (as do the two opposite.) On all these tombs the Greek told me remain the original stones that covered them, and there is an altar over all four. The Virgin's tomb is in a natural grotto, with a flat roof, but the recesses containing the other three, are built and arched. The Virgin's tomb is shut; those of St. Ann and St. Joachim are quite open, and a wall is built half-way up the grotto in which is St. Joseph's.

The church is about sixty feet by thirty-five, of a white stone, and is left in its natural state, (except that two square clumsy columns have been put up to support the roof,) with two very simple altars.

About 150 feet west of the grotto of the Passion, we passed by a small arched bridge over a narrow ditch, said, and with great probability, to be the brook Cedron: it is now dry, but being a mountain stream has water in winter, and in the rainy season:

its banks are covered with grass and weeds. It is about 250 paces north-east by east of the Golden Gate : its bed is about ten feet wide.

About 200 paces north-north-east of the Golden Gate, and about 150 feet north-west by west of Cedron, is a large mass of rock, and this is said to be the spot where St. Stephen was stoned : near it is a large subterraneous cave, which was a church of St. Stephen, in the time of the Frank kings of Jerusalem. Near the opening of the cave is a small stone with some European characters, too much effaced to admit of being deciphered. While we were looking at this the Turkish porter called to us from the gate to make haste, and on ascending the rocky mountain we found he had shut the gate, (of our Lady Mary,) for the purpose of getting a bagshish. We re-entered the convent at seven o'clock.

As we passed Siloe in going, I observed a Turk following us. On my asking Signor Matthias the reason, he told me that when ever a Monk or Frank passed Siloe for Bethany, one of the villagers always accompanied him, and had a bagshish of fifteen paras. He attended us the rest of the day.

Thermometer

73.

Wednesday, May 10th.—The whole of to-day I passed in writing. At noon I sent Signor Matthias to the Musselim, (governor,) to inquire if the road to Hebron were safe. He replied that it was always dangerous, but more so now than in general, as the Arabs in the neighbourhood are at war, and the country is full of robbers. He advised

me not to go ; but in case I did, offered me as many of his men for a guard as I chose to take. I thought it better to take his advice, which was seconded by all my friends in the city. The Procuratore afterwards told me that the inhabitants of Hebron are excessively lawless and ferocious : that though commanded by an Aga, subordinate to the Pasha of Damascus, they pay but little tribute to the Pasha, and that little very irregularly ; and have even once or twice prevented the Pasha from visiting their city, which he wished to do for the sake of devotion, as all the Turks regard with great veneration the tombs of the Patriarchs. There are about 1,000 Jews in Hebron, and the rest of the population are Turks. The Jews are poor, and mostly old people come to die there*.

Thermometer

75.

Thursday, May 11th.—This morning I walked with the dragoman to see the chamber of David, in the castle which I could not see on the twenty-eighth of April ; nor was I happier to-day, for the Disdar Aga, (commander of the castle,) said that he had put his harem there, and could admit no one : this was probably the case before, and the story about the key was most likely an excuse. This castle is here thought to be an ancient Jewish fortification, and the holes for musquetry are said to

* In the time of Pietro della Valle, the Pilgrims who visited Jerusalem, extended their pilgrimage to Hebron, and were protected by the Turks on this journey. See his travels. But this has been long discontinued.

have been made for arrows. History is exposed in Jerusalem to daily contempt. The room I came to see is, I am told, a ruined chamber, said to be the one in which David saw Bathsheba, and in which he afterwards repented, to avert the pestilence from Israel, (2 Sam. xxiv.) and a stone is shewn in the window, with a hole in it, worn, they say, by the elbow of the penitent king. Hence we walked to a Turkish mosque, (said to be on the site of the tomb of David,) to the court of which I was admitted to-day, the Turkish soldiers who were there on the twenty-ninth, being now departed. We mounted by a staircase to the top of the mosque, which was flat, and on the north side of the roof entered a chamber, said to be that where our Saviour ate the last Supper with his disciples. It is about fifty feet by thirty, and the roof is supported by three large clumsy columns, with capitals fancifully ornamented. In one end is a staircase, (leading to a Turkish house below,) over which is a small dome, supported by a little column of coarse white marble, with a capital adorned like those of the other three. This chamber is about 120 feet south by west of the house of Caiaphas. After leaving this place, I set out (from the gate opposite the gate of David,) to walk round the city, which I accomplished at the rate of about three miles an hour, in forty-seven minutes. The rocky hills on which the walls are built, (in some spots so perpendicularly high, that the wall does not ascend above them

more than six feet,) prevented my walking so close under the city as I wished; and in the valley of Jehosaphat particularly, I was forced to make a great circuit, but I judged from the time it took me that Maundrel's computation of two and a half miles for the extent of the walls, is tolerably correct. The care I took to keep up an even pace, whether my road was a stony ascent or a precipitate valley, caused me great fatigue. In some parts I saw the ruined remnants of a fosse, filled with olive trees, which abound on the outside of the city on every side near the walls. The walls were so irregular that I could hardly judge of their form, but I should think them an irregular heptagon. They have square towers at regular intervals.

To ascertain the population of a Turkish city is always difficult, as no registers are kept, but that of Jerusalem is so frequently altered by the influx of Pilgrims and Jews, that it is nearly impossible to state it with accuracy. The answers that I have received to my frequent inquiries make it amount now to 3,000 Turkish, 1,000 Greek, 250 Roman Catholick, (of the country,) and twelve or thirteen Armenian, houses. The Jews tell me, that of them there are between 4,000 and 5,000 souls. These are chiefly old people, come here to die, for the advantage of being buried in the valley of Jehosaphat; and as devotion always lays stronger hold on female minds, there are of these at least eight women to one man. By this computation the general population

would amount to about 26,000, which I should think is tolerably correct.

An old Jew who called on me this morning, has given me the following information:—That formerly the only motive of the Jews for coming here, was to die in the land of their ancestors; but that lately many young men, ruined by Turkish oppression, and fancying they can never want in a land which they still suppose eminently protected by Providence, spend their last 500 piastres in transporting their wives and families to the Holy Land, where they soon find themselves more distressed than in the place they left, and either continue here in extreme indigence, or find means to return. They come from all parts of the Levant, but the greatest numbers are from Constantinople, Smyrna, and Salonica. Last year there came 300 from the two former cities, but none from Salonica, because the plague was raging there; at which time the Jews are in great request, being the only people whose avarice so far overcomes their fear of the disease, as to induce them to attend the sick.

The places in which they are anxious to die, are Jerusalem, Hebron, Safet, and Tiberias; the three latter places having, he said, been venerated by their ancestors from remote antiquity. These four cities, with Damascus and Aleppo, are the chief residence of the Jews in Syria.

Every ten years, a missionary goes from these four cities into Europe, Barbary, Damascus, Aleppo, Bag-

dad, &c., to ask supplies of money for the poor Jews who inhabit them. The missionary is allowed a third part of what he obtains; but the relief he procures from Europe amounts to a very small sum, seldom to more than between 30,000 and 40,000 piastres. The wars and revolutions of the last twenty years, have prevented the missionary from extending his travels to England and France. The most liberal charity is given in Italy and Barbary.

The description of Lazarus in his tomb, induced me to inquire into the present mode of burial among the Jews in the Holy Land. He told me, that the corpse, after being well washed, and having the beard and nails well cleaned (but the body is never laid in spices, as anciently, 2 Chron. xvi.), is dressed in the under garments which the deceased wore during life, a white linen shirt, and drawers and under-benish (long robe); and afterwards sewed up in a sheet. The graves are generally about four feet and a half deep; and, if the relations can afford it, arched, to prevent the earth from falling on the corpse.

The commerce of Jerusalem is, almost exclusively, import, and consists chiefly in stuffs from Constantinople, Smyrna, Salonica, and Damascus. Corn, for consumption, is brought from Nablous, and the villages of Samaria, and by the Arabs, from the villages in the neighbourhood belonging to them. There is a small manufactory of soap for the consumption of the city. In pilgrim time, it is perfumed, consecrated, and sold dear to the pilgrims.

Padre Clemente tells me, that the convents of the Holy Land contain but few manuscripts, and those few are chiefly in those of Mount Lebanon. They are for the most part old copies of the Bible, and rules for the rites and ceremonies of the Catholick church, all in Arabick.

Without the convents, Jerusalem would be nearly a desert. There are a few good houses, built of the large materials of the ruins, and mostly possessed by the Turks ; but the generality, though all stone, bear a wretched appearance. The streets are narrow, and ill, or rather, un-paved ; I thought them cleaner than in most Turkish towns, but I must not forget that I am here in summer. There are three small streets of Bezesteins, arched, but narrow, dark, and dirty. In these, stuffs are sold ; and there are many silversmiths, who work coffee cups, chalices for the convents, &c. The bazaars are mean, and ill-provided. There are ten Turkish mosques and five baths, within the city. The gates are five ; that of David, south ; of Bethlehem, south-west ; of Bal (gate) Isbot (the name has no meaning) south-east ; of Damascus, north ; of our Lady Mary, north-east. Besides these, is the golden gate on the east wall, but this is now shut up*.

In the evening I walked to the Sepulchre, which,

* To-day, seven Arabs, coming to the bazaars, were recognized as the men who stole the mules on the Tuesday night of our expedition to the Jordan. They were immediately chained together, and confined in the serai. One of them, at least, I am told, is to be hanged *pour encourager les autres*.

after the holy fire, is occasionally opened gratis to the pilgrims. On Calvary, I observed many Greek women crossing themselves; and, from devotion, forcing their features into grimaces, to imitate weeping. The Roman Catholick monks shewed me again the sword of Godfrey, which I now measured. The blade (of good steel) was three feet long; the handle (of wood, with a large brass knob at the top), six inches long. The guard, of iron, seven inches. The sheath is of leather, with a brass ferrule. The belt is orange-coloured silk. Both these last are said to be the original ones.

Leaving the Sepulchre with the dragoman, I passed through the gate of Damascus, and walked to the residence (where the prophet is here said to have lived forty years,) and dungeon of Jeremiah, which are about 120 paces north by east of the city walls. The supposed residence is an immense natural grotto, eighty feet deep, and forty high, as I judged from its appearance, and about eighty broad, with a mass of rock in it about nine feet high, and eleven long, and flat at the top, on which he is said to have slept. About fifty feet south-east by east of the grotto, is a room about thirty feet square, arched at the top, which is shown as the dungeon, whence he was rescued by Ebed-Melech. What authority there is for this appropriation, except a few large stones of some ruin in the building, I know not, as the dungeon is described as subterraneous, which no part of this cave is. The rock above the grotto is perpendicular,

about 80 feet high, and 100 broad ; and is all cut smooth. A Dervish now has his house under the grotto, and I saw two or three Turkish tombs in his garden. Of a few columns lying about, he had hollowed two for his well, of which the water was copious, and well-tasted. On re-entering the city, we visited the kitchen of Helena, which is a large edifice, well-built, of yellowish marble, and having its two doors adorned after the Gothick fashion. It is still used by the Turks for the purpose for which it was originally instituted, being a kitchen endowed by the Sultan for the benefit of the poor, and of Turkish travellers. The Turks have divided it into several apartments, of which some are ovens, some stables ; and above, they have built a mosque and a bath. It stands about three hundred paces west-north-west of the mosque of Omer. In the kitchen (which has a small dome, supported by four square clumsy columns), are some of the original caldrons of Helena ; of which, one of the largest that I measured, was fifty inches round, and thirty-three inches deep. A mituclee (superintendent) is sometimes sent from Constantinople, to honour a distinguished visitor here ; and he has a residence in the kitchen, and takes care that the guest be well-provided from it : In this case the poor are neglected, as the fund is eaten up by the numerous attendants that always accompany a distinguished Turk.

From the kitchen, we went to the convent of St. Peter, a large ruined building (about 100 paces

south-east of the Holy Sepulchre), now possessed by the Turks ; who have converted it into a tanner's yard, and stables. Several broken pieces of columns are attached to the walls. It is the work of Helena.

In the Greek convent is a chamber (about twenty feet square), said to be built on the spot where Abraham prepared the sacrifice of his child. It is superbly paved with Mosaick, and the spot is marked by a silver plate, which is kissed by all the pilgrims ; and, on which is engraved a representation of the event in question. As one mounts a staircase to it, it cannot well be *on* the spot.

We met a Turk walking through the bazaars this evening entirely naked. On inquiry, I was told he is, or pretends to be, mad ; and, in consequence, is esteemed by the Turks as a saint.

In the environs of Jerusalem, are many tombs of Santons (Turkish monks), which are small domes, supported by four, or sometimes three, columns. At a distance, the traveller takes them for ancient buildings ; the more so, as they are generally constructed in an isolated spot.

Thermometer at half-

past ten P.M. 60.

Friday, May 12th.—This morning I walked to Bethlehem, partly to ascertain the distance, and partly to see the well of David, which my companions and I forgot in our late excursion there. I set off at eight, and in fifty-four minutes passed St. Elias ; and at half-past nine stopt at Bethlehem, walking at the rate of about three miles an hour. The fathers received me so warmly, that I had the

greatest difficulty in getting away from them. The supposed well of David (2 Sam. xxiii.), is about half a mile north by east of Bethlehem, beyond the deep valley which the village overlooks ; it is a deep and wide cavern, now dry, with four narrow openings cut in the rock, which, near the well, is extensively cut into stairs, &c. Near it, said my Bethlehemite guide, stood the palace of Solomon. On my return, I stopped at the convent of Elias to enjoy the view of Jerusalem, and reached St. Salvador at four o'clock. On the road, I was stopped by many Arab women, who called me "Tahyeb Franckchee" (good Frank) ; and amused themselves by feeling my buttons, and examining my dress. They were most of them heavily laden with beds, coverlids, provisions, &c., which they were carrying from Jerusalem to their villages ; and the husbands, or brothers, of many, were leisurely walking behind them, uncharged, and smoking. Almost all the crosses, necklaces, &c., sold to the pilgrims, are made in Bethlehem.

Of sycamores and cedars, which abounded in Jerusalem in the time of Solomon (1 Kings x.), not one is now seen in the city, or even its neighbourhood. Within the walls, are a few mulberry, olive, fig, and palm, trees.

Considering the sudden increase of population, produced by the arrival of the pilgrims, I do not find provisions here so dear as might be expected. Meat (there is little distinction as to its species) is at eighty-four paras the rotolo ; meal, fifty paras the rotolo ;

rice (from Egypt), sixty-four paras the rotolo ; and the new corn (which is now cutting), sixty paras the measure of two rotolos. Olive-oil, eighteen paras the ounce, and sesame (the latter is imported), sixteen paras. The rotolo contains sixteen of these ounces. Charcoal is ten paras the rotolo, and an ass-load of wood from thirty to fifty paras.

The Arabs in the immediate vicinity of Jerusalem, though half naked, and most complete barbarians, are very tame and harmless ; and stand in great awe of the Turks, to whom they present themselves daily, to purchase the necessaries which their wretched villages do not afford.

The tranquillity of the country depends entirely on the character of the Pasha. Under the ferocious Djezzar (of whom I shall relate an anecdote or two presently), all was order and submission ; for, in this country, courage seldom shews itself when it has courage to contend with ; but the present Pasha being a weak man, a very small part of his dominions are accessible to the traveller, or obedient to the government. I have already (page 260) mentioned the present state of Hebron. It was in the same disorder when Djezzar first united the two governments of Acre and Damascus in his person ; and the Aga had even the insolence to confine, and retain in prison, a Roman Catholick monk, whom the Pasha preceding Djezzar, refused to use his small influence to liberate, because the convent of San Salvador had refused to pay a contribution imposed by him, of

several millions of piastres, which, even if willing, it was unable, to raise. On the procuratore complaining of the insult to Djezzar, at his accession, he sent a threat of dreadful brevity (two lines composed his letter) to the Aga; and the monk was released instantaneously. The whole country was in terror at the very report of his arrival.

Last year, a rebellion of the Arabs caused a war between Jerusalem and Nablous, during which, the citizens of Nablous seized three travelling monks of San Salvador, and kept them imprisoned for three months, daily threatening them with death. After four or five months' fighting, the people of Nablous were conquered, and 400 Arabs were imprisoned; of these, such as had money, were liberated on paying a ransom, and those who had not, were starved to death; so that there now remain only 100, in whom, though having means, avarice subdues the love of liberty. After the victory, the Turkish governor of Nablous demanded a contribution of 12,000 piastres from one of the rebel villages; and for four or five weeks, seized and hung, three of the villagers every week, before he obtained his demand.

When the Arabs plunder an inhabitant of a Syrian city, the first of them that is at hand is imprisoned, till not only restitution is made, but a considerable sum paid to compensate for the insult. If, during his captivity, the wife or relation come to visit him, the prisoner is, in their presence, severely bastinadoed, and even tortured, that at their return, they may

excite compassion in the tribe by the narration of his sufferings. These means (seldom unsuccessful) are practised on the Arabs this side the Jordan. Those from beyond, who are taken after such an offence, are generally hanged on an olive-tree, without ceremony or delay. Neither the restitution, nor the compensation, benefit any one but the Aga and his soldiers.

Soon after Djeddar bought the Pashalick of Damascus, coming to gather the tribute of Jerusalem and the neighbourhood, he pitched his camp at the village of Yenin, overlooking the plain of Esdraelon. An Arab woman came to complain to him that one of his soldiers had drank her milk, and refused to pay her; he went always armed with a sabre, yatagan, and pistols, which, when he ate, lay by his side. Taking up his yatagan, "Follow me," he said, "and point out the man;" she did so, and he bade her be sure, as a mistake would cost her her life. Having asked the soldier if the accusation were true, and he denying it, he ripped him up, and the milk immediately poured out of his bleeding stomach. Seeing thus that the woman was right, he gave her two sequins, and sent her away. The soldier he left dead on the ground*. If Gibbon had travelled in Turkey, he would not have disbelieved the story of Mahomet II. ripping up fourteen of his pages to find a melon. Djeddar, I was told, thinking decapitation too tedious a mode of execu-

* The same piece of cruelty was performed by Timour. See *Hales's Chronology*.

tion, used, latterly, to tie three or four men together in a sack, and throw them into the sea.

The women of this country are in the lowest state of degradation; those of the Christians, Turks, and Arabs, all wait on their husbands, sons, and brothers, at table; and when the husband re-enters the house, the wife kisses his hand, and takes off his outer benisch.

All the Roman Catholick convents, almost, in the Holy Land, are of a most irregular construction, having been built by piece-meal. The church of San Salvador is about sixty feet by thirty, and is beautifully paved with different coloured marbles in Mosaic.

The fathers tell me that the climate of Jerusalem is seldom oppressively hot, except in the siroc wind, which, however, is not unfrequent. The nights are cool, and in Jerusalem, as all over Syria, the dews at night fall most copiously. The west wind blows here most commonly. During my stay, we have had five days siroc, and every other day besides it has blown from the west.

Thermometer

76.

Saturday, May 18.—This morning early I re-visited the Holy Sepulchre, and took leave of it. The Pilgrims have been departing for Jaffa in great numbers since Monday, and are now almost all gone; some of them had staid here since the Easter of last year, but the greater part come in August and September. Afterwards I walked with the dragoman and a janizary to the Aga's house, whence I had a good view of the mosque of Omer, said to be





Engraved by J. Clark.

Published by T. Agnew & Sons, London, 1857.

W. Turner del.

MOSQUE OF GOVERNOR IN PETERSBURG.

stands on the site of Solomon's Temple, on Mount Moriah, in the south-east corner of the city. It stands in a large grassy square, sparingly planted with large spreading trees. The mosque itself is very handsome, and the largest I have seen out of Constantinople: its dome was built by Sultan Solyman the first. Near it is another mosque, of which the dome, and indeed the whole building, is much smaller. These two have one common court. In the plain I saw three separate rows of arches, supported by columns, (each row having three arches, of which the middle one is supported by two columns,) and round the two mosques are several fountains, and small buildings, with little domes. In one of these, to the right of the mosque, the dragoman shewed me a window, at which he assured me very gravely, Solomon used to sit. I have bought here a Romaick description of Jerusalem, in which this temple is detailed: it is by far the prettiest and most elegantly adorned building in Jerusalem, or perhaps in Turkey. No Christian is allowed to visit its interior*. It is said that an English traveller of distinction, many years ago, entered with his servants, by means of an express firman; but the Turks saying that the firman said nothing of his coming out again, offered him the usual alternative of death or Islamism,

* This prohibition arises from the confident belief of the Turks that the Deity would instantly grant any prayer which a Christian should offer up in this mosque, though it were to replace Jerusalem in the possession of the Christians.

and he chose the former*. The mosques are painted of different colours, but the prevailing one is a Dutch tile blue. The square inclosing them, ends on one side with the east wall of the city, and the golden gate which leads into it, was probably closed because the Turks did not choose it should be entered from without the city. Leaving the Mosque of Omer, I ascended Mount Olivet, (as I have often done during my stay here,) to enjoy the view of Jerusalem, and to compare Tasso's description of it, in the 55th and following verses of his third Canto, which is still the best that can be given. This mountain affords the best possible view of Jerusalem, as it overlooks it close. It immediately overhangs the site of the Temple, as is described in St. Mark, xiii. 3. Hence I went to Mount Sion to cut a stick from it. This was rather a delicate matter, as the only trees on the mountain are a few olives, in a Turkish burying-ground near the sepulchre of David; but I met with a good-natured descendant of Mahomet who broke one off for me, with which I returned to the convent, where I have since staid writing the foregoing pages.

Though I am no believer in modern miracles, so many are related as having been shewn to the Catholic monks of the Holy Land, that I cannot pass them over in silence. I have selected the following three,

* Cantemir (*History of the Othman Empire, end of the reign of Murad II.*) tells the story in a different manner, of a Dutch ambassador. This is in fact a Joe Millar story among the Turks, applied to many places. Hobhouse tells it of Negropont; and Captain Beaufort, of Bondroun.

of which I heard the relation with the most decorous gravity. When the French made war in Egypt against Turkey, all the Franks here, and even the Greeks, (for the Turks think all Christians alike,) were imprisoned. Some soldiers coming to plunder the convent of St. Salvador, were deterred by the sight of an old Franciscan monk walking about the passages with slow solemnity, though they had at that moment all the monks in a prison at some distance. One bloody-minded fellow descended into the dungeon to murder the procuratore, but was prevented from entering by seeing a woman at the door dressed like a nun, whom the Monks, and even himself, believed to have been the Virgin.

Last year while the Pasha was here, (at the end of May,) two of his soldiers walking the streets saw a Roman Catholick woman looking out of the window of her house, whom they wantonly fired at and killed. On the convent making strong representations to the Pasha, he hanged one of the fellows, and imprisoned the other, reserving him for the same fate. Immediately the whole body of his soldiers came in fury to the convent, and finding the doors shut, fired in at the windows. One of the balls entered the window of the room where Padre Manuela was writing, and lodged in a picture of the Virgin on the opposite wall, where it remains fixed in the breast at this moment. The monks, on shewing it to me, of course cried it up for a miracle. Apparently the force of the ball was spent in hitting the iron bar of the window.

Thermometer
73.

Sunday, May 14.—All the morning I stopt in my room, paying, packing, and making necessary preparations for my departure. We could not get horses for this morning, as all these of the city and neighbourhood were gone to Jaffa with the pilgrims. Many returned at noon, and we immediately secured a competent number of the best.

At half past five I took leave of Padre Clemente, and the other kind friends I had met with in the convent of San Salvador, and, with the Corfiote, left Jerusalem by the gate of Bethlehem.

Our party consisted of my companion, myself, our two servants, and two Arab kairidgees, who accompanied their horses. Passing along a stony hilly road to the west, at a quarter past six we had a last adieu to the Holy City, and five minutes after had to our right, in a deep valley below us, the small village of Lesta. Leaving this we rode for the rest of to-day's journey along high rocky mountains, that had not a tree of any description on them, except in the immediate vicinity of a village where their stony soil was cultivated, and laid out in gardens. At seven we passed over a small stone bridge, near the village of Calonia, (which I had seen going to St. John's convent, see page 185,) standing half-way up a high mountain to our right, and having round it extensive gardens producing vines, fig, olive, almond, and mulberry trees, and a few fields of corn. Soon after dusk we passed the two villages of Castali and Saba,

and at twenty minutes past eight stopped at that of Cairettelenap, opposite the house of its chief Ibrahim Bogos, an Arab, who has an extensive command in these quarters. The chief himself came out to welcome and conduct us into his house, the first time I had seen a Mahometan perform such an act of politeness to a Christian. He led us to a room filled with Arab men and boys, and told me that he and his six brothers had eighty-five children, of whom these were a part: to accommodate this numerous family he is building a new house by the side of his old one. As he had been of the party to the Jordan, he had seen my pocket pistol, of which he had spoken with great astonishment to one of his brothers, who now begged to look at it. At first he and all around thought it was only a play-thing, made in the shape of a pistol, and "Does it fire," does it fire? buzzed all round the room; they finished by defying me to fire it, and never did I see men more surprised than they were when they heard its report. The chief told me that he commanded the Arabs in the neighbourhood on this side the Jordan, and one of his brothers added that he (the brother,) had lately married the daughter of an Arab chief beyond the river, which connexion gave him power to a great distance round, (it was he who took the seven Arab thieves now in chains at Jerusalem, see page 266,) and that his father-in-law had lately come to visit him with fifteen horsemen. He offered me his protection for any expedi-

tion I might wish to make beyond the Jordan, but independent of my having neither time for such a journey, nor funds to pay the high price he and his friends would require for their protection, I much doubt his power to guarantee my safety among so lawless a set as the Arabs. Indeed the language in which these people offer protection, is not the most encouraging; "If any thing happen to you, I will take care the offender shall be punished:" they seem to think that safety and vengeance are equally acceptable. I asked (*par rapport* to St. John) whether in the country round the Jordan much wild honey was found; the brother answered me yes, a great quantity in palm and other trees. The chief talked to me a great deal about Sir S. Smith, whom he said he had travelled with about the country, and wrote a letter, which he begged me to deliver to him. The village of Cairrettelenep, he said, contained about 500 houses, all of Arabs. The Monks at Jerusalem told me that there was once a Roman Catholick convent here; but that many years ago the Arabs murdered all the monks one night, and since that time the convent has fallen to ruins. This village is here supposed to be the birth-place of the prophet Samuel. (It is called Samuela by the Franks of Syria); if this appropriation be correct, the mountain on which it stands ought to be Mount Ephraim. After smoking two or three pipes with the chief, to whom my companion, who spoke Arabick, was my interpreter,

we went to lay down on a divan in another room, but sleep was out of the question in the house of an Arab for the usual reason.

Monday, May 15th.—At half past four, just as day was breaking over the mountains that hid Jerusalem from our view, we left Cairettelenep, and rode over the mountains which extended as far as the plain of Ramah, and were covered with trees, shrubs, and brush-wood. At five we passed the village of Saris to our left, inhabited solely by Arabs, who formerly, said our guides, used to sally forth and murder all the Christians who passed by. At twenty minutes past six we reached the end of the mountains, to our great joy, as the road along them was one sheet of rough stone, and saw Ramah at three hours' distance. The plain was beautiful, being variegated with the different shades of ripening and ripened corn, with which it was almost all planted, and of some green fields of pasture of rich clover. As we rode along it, we saw many people of the country gathering in the harvest; the men cutting, and the women carrying it in heavy loads. All the men were armed, a gloomy sign of the lawless state of the population; nor does one ever meet a peasant in Syria, whether Turk or Christian, who does not wear at least a yatagan. Syria is the only place where I have seen the Christians of the country allowed to bear arms. I could not see the gloom and silent wretchedness with which the harvest is cut in the Levant, without delightedly remembering what cheerfulness and anima-

tion is seen in my own country at that happy season. At half past six we passed the village of Derayoub on the plain, in which were the ruins of a Roman Catholick convent. At eight we mounted a hill on the plain, where we saw two small villages, that of Musat to our right, and to our left that of Ilbab, in which were the ruins of a Greek church, apparently of the low empire. At a quarter before nine we passed another village named Latroon, and at twenty minutes before ten entered Ramah. The fields round the village are planted with palm trees and prickly pear; near is a large grove of olive trees. The houses are miserable ruined stone buildings, but there are a few tolerable ones belonging, probably, to Turks. The bazaars are mean huts, wretchedly provided. Close to the village, on the easterly side, we passed a small cistern, made by a former Turkish Governor, and in the village we rode by a ruin, of which one small tower remains, and which is said to have been a school of the Knights of Malta. We were received hospitably at the Roman Catholick convent, which is large and well built, and might contain fifteen monks, though there are now only two, of whom one has for the last three years been confined to his bed by the palsy: the one who received us told me that the village contains about 1,000 Turkish, and 150 Greek; houses. At the end of it on the north-west stands a tower about eighty feet high and between fifteen and twenty broad at the bottom, said to be the remains of a convent of the Knights Templars. In Ramah are also a Greek and an Armenian

convent; the small church of the Roman Catholics convent is said to be built on the site of the house of Nicodemus, who, say the Catholics here, gave his tomb for our Saviour's interment. After dining and sleeping an hour at the convent, we left Ramah at a quarter past three. The beauty and richness of the environs, form, as in most Turkish towns, a striking contrast with the meanness and filth of the village. The chief commerce must consist in tobacco, for the country in the immediate vicinity is covered with it. We went first to visit the cistern of Helena, which is about a furlong north by east of the village. It is a large subterraneous cavern, about eighty feet square, and fifty high, supported by arches that lean on clumsy square columns; several holes are cut in the rock above, which formed so many wells; every pilgrim passing Ramah, pays to the governor five piastres. We had taken the precaution of sending him our firmans, and he immediately sent us a teskerai (small ticket) ordering his soldiers to let us pass freely without demanding the caffaro, as this contribution is called. Ramah is governed by an Aga, who is subordinate to the Aga of Jaffa. We rode, after leaving the cistern of Helena, along the plain which extends all the way to Jaffa, and, except near Ramah, bears every where the same appearance; being planted with corn, or tobacco, or laid out in pasture, which, from the natural richness of the soil, is a fine clover. At four we passed the small village of Zerfant to our left, which was the boundary of the tobacco fields, extending from Ramah, and at five, that

of Bedeshoon. At twenty-five minutes before six, we came to the village of Yazour, where another *cassaro* is extorted from the pilgrims of ten, fifteen, twenty, (it was formerly of two) paras according to their means. The Turkish guard stopped us, and we presented our *teskerais* which they looked at, and said *pek eyee, pek eyee* (very good) but clamorously demanded a *bagshish*, which, as their tone was insolent, we refused to give them. "They would not let us go on." "Very well—we would stop as long as they pleased." Seeing they could do nothing with us, they fell on poor George, "*Sen Roum pesewenck*," (you are a Greek, you rascal,) but I said no matter who he was; he was my servant, and as such was included in the *teskerai*. After keeping us ten minutes, and dropping their demand from a piastre to two paras for a cup of coffee, all in vain, they let go the bridle of our horses, and bad us proceed. As soon as we had passed them, I turned back and offered them a *besklik*, (piece of five piastres,) that they might see it was not on account of the sum I had refused; but they would not now accept it, nor (as they were too mercenary to refuse from pride,) could I conceive any other motive for their refusal than that they suspected we offered the *bagshish* with the intention of declaring to the Aga that they had forced it from us. Soon after we left them, we met a party of Arabs, armed with their lances on horseback. They saluted me, who was before, very civilly, but on passing George (whose dress betrayed him to be a Rayah) in joke pre-

sented their lances at him, and so frightened him, that he fell off his horse. At six o'clock we saw Jaffa, on a high mountain at the end of the plain, and at a quarter past, I again saluted the sea from a slight elevation on the plain. For the last half hour we rode along a narrow lane, bordered on each side by the city gardens which abound in orange, lemon, almond, mulberry, olive, and fig trees; sycamores, prickly pears, &c., and produce large quantities of tobacco. At a quarter before seven, we entered the city by the sole gate (there were seven, but the Aga has shut up six to render the police of the city easier) on the left side of which was a small castle with four or five guns, and on the right a beautiful small vineyard. The wall incloses the city on three sides, there being none towards the sea, and it has a fosse all round it, except at a castle on the south-westerly corner. To the right, on entering the gate, is a pretty fountain. We rode through wretched small dirty streets, and a narrow quay, which was crowded with pilgrims, departing for Constantinople, Damietta, Cyprus, &c. Among these I recognized many faces which I had seen at the Jordan; these poor pilgrims had yet another extortion to submit to. On landing at Jaffa, they pay two piastres, and, on reimbarking to depart, ten*. We stopped at the house of

* A Greek pilgrim from Samos has given me (in Jaffa) a list of the sums extorted from each pilgrim. On landing at Jaffa, two piastres; at Yazour, fifteen paras; at Ramah, twelve piastres; for entrance to the tomb at Jerusalem, twenty-five piastres. On their return—at Ramah, five more; and at Yazour, fifteen

Signor Damiani, the English Vice-consul, whom I had seen at Jerusalem, going to Acre on a commission, as he said, of Lady E. S. We were well received by his son, who as he had not expected us, had not prepared the only habitable chamber, and put us into such a filthy room, that I went to the convent (to the superior of which Padre Clemente had given me a letter) to sleep. Here I found five of the monks whom I had known in

paras more, and on re-embarking at Jaffa, they take a teskera from the Aga, for which they pay ten piastres. The sums given by them at the convents in Jerusalem, Bethlehem, &c., are, according to their means, but amount on an average to one purse from each head of a family**. I was told it has been known that some who having means, refused to give to the convents, have been bastinadoed in the Greek and Armenian convent till their avarice was subdued by their sufferings. Besides this, they pay exorbitant prices for every necessary of life, and more than double prices (the Aga taking half) for the horses, mules, &c., which convey themselves and baggage. A pilgrim's expenses are so skilfully proportioned to his means, that on their re-embarking, few have five superfluous piastres. The chief of this money goes to the Turks who extort from the Greek and Armenian convents in Jerusalem at least 1,000 purses a year each, taking into the account all the convents and all the pilgrims. The tomb of Christ secures to the Turks an average annual income of about 10,000 purses; yet, as is usually the result of Turkish policy, they defeat their own object, for if the tyranny were less rigid, and the extortions less shameful, the number of the pilgrims would probably be at least treble.

** Immediately on entering Jerusalem, each man goes to the convent, where he writes in a large book the sum he means to give, generally dividing the bestowal of it among his family. Thus he sets down himself for so much, his wife for so much, the nurse (who is a considerable personage in the family of a Greek) for so much, his children, servants, &c., for so much.

Jerusalem, of whom one was he who accompanied me to the convent of St. John, who were on their return to Spain, and had just hired a boat for Cyprus, in which island they hoped to find an occasion for Mahon or France. They received me with open arms, and earnestly invited me to go with them to Cyprus, as the plague was very bad in Egypt. But as I find on inquiry that they rather exaggerated the danger, I shall stick to my original route. I supped with my companion at the Vice-Consul's (whose house is close to the wall of the city on the south-west) and slept most soundly at the convent.

Thermometer *Tuesday, May 16th.*—Most of this day
 88. I remained at home to write. In the afternoon I strolled about the town with the Vice-Consul's son and the Corfiote. The port which my window looks on, is execrable, being a long narrow shallow basin inclosed by rocks, and the roadstead is unsafe in winter for the boats of the country. The streets are hilly, narrow, ill-paved, and dirty. The walls inclose but a small space, and there are fields of tobacco within them. The bazaars* are mean in appearance, and wretchedly ill-provided; and there is no bezestein. In the walls is a small castle, built by Sir S. Smith; but no Christian is now allowed to enter it, and the Aga has even changed the name which it had of "Castle of the English:" such is Turkish gratitude! The Aga here is a fanatick brute, who disregards all

* A bazaar is the name generally given in Turkey to an open, and a bezestein to a covered, market.

firmans and orders even of the Pasha of Acre, by whom he is appointed. He daily insults our Vice-Consul (an old Rayah of the country) whose property, a garden and a stable, he has taken from him by force, and whom one of his soldiers lately forced to descend from his horse at some distance from the town, that he might mount it himself*. As we were walking this evening, I observed a Turk near us, who, the Vice-Consul's son told me, was a soldier of the Aga, sent (a common practice of this man) to observe our actions. An old Arab woman, whom we met to-night, fervently exclaimed as we passed, " Would to God we did not see " these Franks walking about our towns ;" and my companion told me he heard many such speeches from the Turks in Jerusalem. The fact is, the Turks are now in the greatest alarm lest their dominions should be taken from them ; and the Aga here, when he heard of Buonaparte's late mad return into France, said, " So much the better ; let these dogs fight among " themselves ; their wars make our peace."

I am feasting here plentifully on excellent fish ; but

* A friend whom I have lately seen in England, returned from the Holy Land, told me a curious instance of the brutality with which the Aga has been encouraged by impunity to insult our Vice-Consul. Last summer (1817) Jaffa was overrun by swarms of locusts, which destroyed all the herbage in the place, except the produce of the garden of Signor Damiani, who had providently sheltered it by a wall. The Aga was so enraged at seeing an infidel saved from a visitation which afflicted the true believers, that he ordered his soldiers to break down the wall, and admit the locusts, which was accordingly done.

though plentiful, it is very dear, for a third of the price goes to the Aga, and the number of pilgrims increases the demand to a much greater proportion than Levantine indolence is adequate to supply.

In the evening, when we returned from our walk, George came to me with a face of great distress, stamping his feet on the floor in an agony that made me think something most dreadful must have happened. As soon as he could speak, he told me that he had just found that our guides of yesterday had stolen our boblema. As his Cyprus Greek is often somewhat unintelligible, I was put to my wits' end to find out what in the world was a boblema; but I thought of course it must be something of value, that could put him in such utter despair. At last I found out, to my great amusement, it was the counterpane of my bed, which our Arab guides had stolen whilst we were disputing with the Turkish soldiers at Yazour, they having gone on before with the baggage. The Vice-Consul's son is very indignant at the theft, and is to write to-morrow to my friend Ibrahim Bogos to have the fellows well bastinadoed. The Turkish guards at the castle are making a horrid noise, shouting every minute to prove their watchfulness.

Thermometer
66.

Wednesday, May 17th.—"In the year 1799, in the end of May or beginning of June, the French having taken two Turkish ships coming from Constantinople with Turkish soldiers for the defence of Jaffa, sent for that purpose, by Djazzar Pasha, of Acre, but not arriving till after Jaffa was

taken by the French, Buonaparte, eighty-five days after the capture of these vessels, finding himself after his defeat at Acre necessitated to return to Egypt, put his mortally wounded soldiers (to the number of about 100) into one of the prizes, and set fire to it in the road of Jaffa, about a mile distant from the shore, and let it burn to the water's edge with the wounded within. He left ten or twelve of those whose cure was not hopeless in the Armenian convent; of these five or six were saved by Sir S. Smith from the fury of the Turks; and the remainder, dreading the cruelty of these barbarians, applied the muzzle of their guns to their heads, and drew the trigger with their feet. He brought with him from Acre many wounded, whom he embarked for Egypt, but the undersigned have never heard it said that he poisoned any one of them.

“ When Buonaparte carried El Arish (three days south of Jaffa), he had 13,000 Turkish soldiers, prisoners, all of whom he liberated, threatening them with death, if he found them a second time in arms against him. They on receiving their liberty fled to Gaza and to Ramah, in both which places they were refused admittance: they entered Jaffa, which they defended five days against Buonaparte, who, on taking the city, put them all to the sword, (*i. e.*, all the remainder, 7,000 men, 6,000 having been killed in the assault,) on a plain about half an hour east of the city, where part of their bones yet remain. On leaving Jaffa, Buonaparte dismantled all the fortifications, and destroyed all the provisions he could

not carry with him. He left Jaffa at midnight, and the morning after his departure, the Arab peasants of the neighbourhood entered the city, and would have killed all the Christian inhabitants, but were prevented by the timely arrival of Sir S. Smith, in His Majesty's ship *Tiger*, and the Governor of Jerusalem, a Pasha of two tails, appointed by Djazzar. Of all this the undersigned were eye-witnesses.

“ In testimonio di quale, (Signed) GABRIELLE,
Dragomano di Terra Santa (i. e., of the
R. C. Convent at Jaffa.)

“ (Translation)—In witness whereof,

(Signed) “ ANTONIO GELLAT.”

“
شهادت بنده انطون جلاط
”

Such is the evidence I have collected here on the disputed subject of Buonaparte's conduct at Jaffa.

On Buonaparte's leaving Ramah (which he had taken) for Jaffa, the Arab peasants entered, and murdered eight or ten of the inhabitants, whom age or illness prevented from following the French army, among whom was an old monk of the Roman Catholic convent.

Great part of the cotton exported from Acre grows in the country round Jaffa. All other commerce in Jaffa is almost entirely repressed by the capricious tyranny with which the Aga oppresses the Rayahs and protégés of the country, who are the only people

of the place that have sufficient enterprise to traffick. Jaffa, I was told, contains about 1,200 houses ; of which 1,000 Turkish, 170 Greek, and the remaining 30 Roman Catholick. It has three mosques, and three Christian churches ; of which, one Roman Catholick in the convent, one Armenian in the convent of that nation, built to accommodate the numerous annual pilgrims ; and one Greek in the Greek convent. All the pilgrims here are lodged in the Greek and Armenian convent, to which, if they remain out after sunset, they are driven with blows by the Turkish soldiers. Crowds of these pilgrims are now lining the narrow quay under my window, making a terrible noise preparing to embark ; some crying for their baggage, some bastinadoed by the Turks, and others remonstrating against the extortions of the boatmen, who have unconscionably raised the passage from the shore to the ships from fifteen paras to two piastres. A tent is placed in the middle of the quay, under which sits the Governor's secretary writing teskerails for the pilgrims, who, on embarking deliver them to soldiers stationed near the boats, each of whom extorts a bagshish. The brutal and fanatick Governor here has to-day begun taking the stones from the tombs of the Franks, as materials for a new castle, which he intends building. In the morning I strolled with Signor Damiani, the Vice-Consul's son, about the environs of the city, about 300 paces south-west of the city wall, where, he said, were buried six or eight French soldiers, who died of their wounds in

Jaffa ; and that on the sea-shore, close to the city, 18 more were interred. The sea which at times overflows the shore here to the distance of between 100 and 200 feet, has carried away all the bones of these poor fellows, as it has also those of the 7,000 Turks murdered by Buonaparte, who were put to death on a spot about half an hour south-west of the city : my two witnesses on showing me the spot said it was east, but I contradicted them by the compass : the inhabitants of the Levant know little of the topography even of their native towns. I observed, that all the wells in the gardens round Jaffa differ from the generality of those in Syria, (from which the water is drawn by a wheel hung round with buckets,) being, as my sub-joined sketch will show, like those in my native place.



There is plenty of water in Jaffa, but that within the walls is very bad : there are two baths in the city. We agreed last night with the captain of a Turkish boat bound for Damietta, for a passage, contracting for the accommodation of his cabin, paying seventy-five piastres, or as he called it 3,000 paras. Almost all bargains for small sums are in Syria made in paras. The roadsted is full of Turkish and Greek boats, all come within the last ten days to carry away the pilgrims to Constantinople, Smyrna, &c.

I am sorry to leave Syria without seeing Ascalon and Gaza, the scenes of Samson's prowess; but circumstances render it absolutely necessary; for if I lose the present vessels, I shall most probably be detained here for want of another opportunity, as the road to Egypt by land is, owing to the Arabs, excessively dangerous without a numerous escort. The information which I have obtained about these two places amounts to this:—Gaza is a city of some extent, in a miserable ruined state, almost without walls, and inhabited mostly by Turks. Ascalon is now uninhabited, but the site is marked by a ruined village. Lady E. S. has lately been employing 2,000 peasants to dig there, and discovered great remains of an ancient temple; but the Aga of Jaffa, who assisted her, disappointed at not finding a treasure, has, within these few days, ordered the columns and stones dug out to be again covered with earth.

At five o'clock the Turkish captain came to call us, and we went on board his boat, which was about the same size with that which brought me from Constantinople to Cyprus. We were about fifty on board, a few pilgrims, but the greater part Turks, among whom were between ten and twelve descendants of Mahomet, distinguished by their green turban. At a quarter before seven we set sail, and were carried along at a quick rate by a north-west breeze. At sun-set we lost sight of Jaffa, and of the hilly coast of Syria, which here bears the appearance of sand-hills. The Roman Catholick monks sailed for Cyprus on

their way to Spain last night, and there now remains but one monk in the convent. I took leave of him to-day, and he shewed me the convent-church, which is a small arched grotto (about thirty-five feet by twenty), said to be on the site of the house where St. Peter kept his nets. The castle near our Vice-Consul's house is said to cover the site of a church, built by the first Christians, on the spot where stood the house of Simon the tanner; and in the Vice-Consul's back-yard is a well, springing from the same source as a cistern, now filled up, which was in the church, and was held in great veneration. The Arabs have a saying, that the vizier of the fleas keeps his court in Jaffa. The care of the Vice-Consul's son prevented me from ascertaining the truth of this adage; but I had afterwards reason to think, that his highness and suite were embarked for Damietta in the same boat with us, where they feasted so plentifully on my companion and me, that we scarcely closed our eyes during the voyage.

Thursday, May 18th.—The wind had calmed at midnight, and in the morning we were off the coast of Syria, (consisting of low mountains); the Turks said opposite Gaza. We had a dead calm all the morning, but at noon there sprung up a fresh north-west breeze, which lasted us till midnight, when it again calmed, as is usual in these seas. At dusk I bade adieu to the coast of Syria for ever. The next day we lay in a calm, under a sun so burning, that we could not stir out of the low dirty cabin all day.

Saturday, May 20th.—At sun-rise, we saw at a distance the mountains on the southernmost coast of Syria. At seven there sprung up a slight breeze from the east north-east, which at noon changed to east, and, freshening considerably, carried us along cheerily at five knets. At four we passed two capes, about twenty miles' distance from Damietta, and we were sanguine in our hopes of arriving to-night; but in the evening we were stopped by a dead calm. The state of the Corfiote (whose name, Pandazi Demetrio Civini, it is now time to record) and myself was now become most wretched. We had brought meat with us from Jaffa, of which on the first day part was spoilt by the heat, and the rest devoured by a hungry cat of the captain's; so that yesterday and to-day we had nothing to eat but bread and onions. As I was drinking from my small rum barrel this evening, some Turks, who were sitting near me reading the Koran, remonstrated against my bringing forbidden liquor near the sacred book, the firman of God, as they called it. This was carrying insolence too far; and I answered them as angrily as I could through a Candiot Turk near me, who spoke Greek, and who in the end took my part. We called each other names for three or four minutes, and it ended in my taking a second dram, on which they, seeing me determined, remained quiet. A Turk always heightens or lowers his tone by that of his adversary. He that disputes the loudest is generally the successful disputant, and submission seldom procures quiet. If I had yielded,

they would probably have finished by insisting, that I should not eat on deck in their presence. One of these Turks being in conversation, called by another a poor man, exclaimed, that he was rich and not poor, repelling the imputation with as much indignation as an Englishman would, who was called a scoundrel. Poverty is shame in the Levant.

Thermometer at 5, *Sunday, May 21st.*—At sun-rise, we
P. M., 70.

had in sight a small castle, about ten miles from Damietta ; but the land was so excessively low, that, though as we advanced, we could clearly see the castle and some trees near it, with the naked eye: we could not with the spying-glass discover a vestige of shore. As the morning advanced the breeze increased, and at eleven o'clock we were off the mouth of the Nile, and even here we could see nothing but a long line of low naked coast, a few houses, and some masts of boats in the river, behind a projecting cape. A large strong square-built boat of the country, called a jerm, with a single low mast and an enormous sail, came immediately alongside, and took on board part of the cargo, and all the passengers. At half-past eleven we left the vessel, and the breeze being now considerable, sailed along rapidly ; we did not pass the bar of the river without touching ground, and I was told that many ships are lost on it every year, which I had reason to believe, as we passed one small one which was aground. It was for this reason that our captain lightened his vessel ; and this being the usual

practice, many of these jerns attend at the mouth of the river, and are allowed twenty-five piastres for the passage to Damietta. Near the entrance, on the easterly bank of the river, is a miserable little stone village, named Esba. Near the bar are two small castles, one on each side the river, built by the Pasha, and a little higher up a large fort built by the French, under the guns of which was a custom-house, where the boat stopped, and the baggage of the Turkish and Rayah passengers were examined; but they left mine and the Corfiote's untouched. The land on each bank, perfectly flat and level with the water, was laid out in grassy meadows, or sown with great quantities of rice, and some corn, and planted with innumerable palm-trees. This vegetation was particularly delightful to my eye, after it had been accustomed to the naked stony hills of Syria. The Nile was here in no place broader than the Thames, and in some less broad*. At half-past two we stopped at Damietta, situated on the southerly bank of the river which here takes a turn. I had

* We were annoyed all the passage by a ragged Arab in the boat, who made a most horrid shouting noise, which he and the Levantine passengers called singing. The great merit of singing in this country is loudness. A friend of mine in Damascus, who was confined to his lodging by illness, was so annoyed by the loud singing of a Turkish boy in a house near him, that he literally, while ill, paid him sixty paras a day not to sing. After his recovery, several Turks reproved his bad taste. "It is impossible," they said, "that you should not admire the singing of this boy, he sings so loud."

heard at Jerusalem and Jaffa, that the plague was raging violently at Damietta ; but on arriving I found I was right, in not having trusted to distant reports, being told that it is so inconsiderable, that it is not well ascertained in what quarter it exists. Damietta being so surrounded by the sea, the Nile, and marshes of rice, as to be almost an island, enjoys a coolness that very much tempers the violence of the plague. I went immediately to the house of Signor Sourour, English and Spanish Vice-Consul, a young opulent Greek Catholick, whose father, also Vice-Consul, died lately : his house was close to the water, and, it being Sunday, his flag was flying. I found his house close shut up, and he told me that he could not permit me to enter his house (one side of a large khan), except I previously performed quarantine ; but has put me into a very comfortable room in the khan, where I have passed the rest of the day putting my baggage and myself in order. The Vice-Consul* dissuades me from going directly to the pyramids, as the inhabitants of Cairo are dying of the plague, between 1,500 and 2,000 a day ; I shall therefore go to Alexandria, to take advantage of the advice and assistance of Colonel Missett, our Consul-General in Egypt. The good breeding and easy conversation of our young Vice-Consul in Damietta surprises me, as it is not a

* Formerly the French were the only nation allowed to have a Consul at Damietta. See Hasselquist's Travels. But the system of government in Egypt has, since the destruction of the Beys, been changed in every thing except rapacity.

year since he lost his father ; before whom, like most of the sons of Levantines, he was obliged to stand as a servant (even waiting at table), with his hands joined before him, and not permitted to speak a word.

Thermometer

75.

Monday, May 22d.—I passed the day in writing, and dined off some excellent fish, which is here very cheap and abundant, as is also bread. Wine is dear, being imported from the islands, as little is made in Egypt. The Pasha, two years ago, laid a duty of two piastres on meat sold in Damietta, which is still continued : with this, however, it is not dear ; forty paras an oke is its present price, which is below the price at Constantinople. The Vice-Consul tells me, that it is never deficient in Egypt, and that none is ever imported from Syria, except now and then some choice mutton. Into the consideration of prices in Egypt must be taken the advance of the value of money, which is exorbitant, the dollar (Spanish) passing here for eight and a half piastres, and the rubieh of Constantinople for three and a half piastres. The Pasha, who coins his own money, makes thirty piastres out of a dollar ; and the money of Egypt is so base, that it passes even in Syria for less than half its nominal value. The Pasha's prime object is to enrich and strengthen himself, disregarding, as is usual in Turkey, the interests of the country he governs.

Thermometer

80.

Tuesday, May 23rd.—Damietta contains between 4,000 and 4,500 houses, and about 22,000 souls, of which 1,000 are Chris-

tians, putting together Catholicks, Greeks, and Copts. The only commerce of the city worth speaking of is in rice, which it exports to all parts of the Levant. The climate is so different, being much cooler, from that of Cairo, that though the communication is perpetual, the plague of that city seldom commits great ravages here ; but for the last two years Damietta has had a plague of its own, which carried off 4,000 of its inhabitants, while Cairo during this time was comparatively free from it*.

The Vice-Consul tells me, that of the land in Egypt, at least three-quarters is private property of the Pasha who farms it out ; that almost the only commerce of Rosetta is rice, and of Cairo Mocha coffee, the land producing which was taken a few years ago by the Wahabees, but has lately been recovered by the Pasha ; and that all the sugar used in the country is from Upper Egypt. The sugar is all very coarse, except a small quantity which is well refined ; but this being extremely dear is little used.

In the evening I walked cautiously about the most unfrequented parts of the city and the fields near. The houses are built most of them with red brick, but are badly constructed, and of a miserable appearance. I am told they are convenient and handsomely furnished within ; but of this I cannot judge,

* The remarkable healthfulness of the air of Damietta and Rosetta not being diminished by the stagnant waters of their rice-grounds, is generally adduced as a striking proof of the advantages of the climate. See *De Tott*. Vol. 4th.

for I fear that of a Turk, and am feared in that of a Christian: this prevents my visiting the ovens in the city for hatching chickens.

The city has above forty mosques, but I have not seen a handsome one. The minarets differ from those of Constantinople in being smaller at top than at bottom. An accurate drawing of them is given in the *Tour of Lord Sandwich*. There are several khans in which strangers and even inhabitants hire apartments. The flat fertile country round it is to my eye delightful, and I found it an agreeable variety to have the horizon bounded by palm-trees instead of mountains, of which there is not one in sight here. The land is laid out in rich pasture (beginning now to be burnt up), rice-fields in great number, and some corn, of which the greater part is cut. The rice-fields are plentifully watered by ditches cut from the Nile, and the earth thrown out of them, being suffered to lie about in heaps, adds considerably to the dirt of the filthy narrow streets. I observed several birds which I had never seen before, storks with red wings; birds, some of the size of wild ducks, and some of partridges, with most beautiful plumage*; and some sheep with small bodies, large, long, shaggy legs, and enormous horns curling behind their ears. I see here (as indeed I did in Syria, and in the Morea) great numbers of crows with grey feathers. Near the city are some large old sycamores, bearing a

* The birds, fish, plants, and natural productions of Egypt, are described at large by Hasselquist.

fruit called the fig of Mahomet, so inferior in taste and richness to the common fig, that none but the poorest Arabs here eat it. The country round Damietta is also scattered with tamarind, mulberry, orange, lemon, and pomegranate trees, presenting every where an appearance of the richest verdure and cultivation. The city is without walls. There are three Christian churches in it, Greek, Coptic, and Catholick. The winds most common here are the east and the siroc, the latter as usual a hot one. On the banks of the river, I saw a few large boats building. How beautiful was the cloudless sun-set of this evening, behind the palm-trees on the opposite bank of the Nile!

I am here at an unfortunate season, for the fruits of Egypt do not come to perfection till the rise of the Nile; and the river being now at its lowest state, the water is foul and bad-tasted. Apricots and small unripe lemons, not bigger than a walnut, are the only fruits now to be procured: the former are so notoriously unwholesome in these climates, that they are called *mazza Franchi*. The rising of the Nile begins on the 6th of June, O. S.

Thermometer
82.

Wednesday, May 24th.—In the morning I walked to the house of the chief Douanier to see some mummies which he has lately brought from Upper Egypt: he shewed me five, of which two had the bodies with their wrappers, quite entire, and the wooden case of one was uncommonly fresh coloured and perfect. Afterwards I walked

about the town, but was speedily driven home again by meeting in one of the narrowest streets an Arab corpse, which I feared had died of the plague. It was borne by Arabs, and followed by fifteen or twenty Arab women whose dress here is the same as in Syria, a scanty dark-coloured (generally blue) shirt, open down the breast, and a dark handkerchief for a yatchmak attached to another, (which is folded round the head,) by small rings or other ornaments of brass or silver. In the afternoon I entered a rice house in the city; but the only machinery it shewed me was a clumsy wheel, turned by two buffaloes, elevating four long poles with tin heads, by which the rice was thrashed. At a quarter past four, I took a ride with the Corfiote, on a horse and excellent donkey of the Vice-Consul's. We rode through the fine country east of the city between fields of trefoil, grown here for the nourishment of the horses, of which there are great quantities, and of rice, watered by ditches cut from the Nile, the water from which is raised by wheels, turned by oxen and buffaloes, and small bridges are made over them with the trunks of palm trees. The whole country is shaded by palm trees, and indeed there are few others except a very few sycamores.

For the last half hour we rode along the sandy shore of the sea, which lay to our right. At twenty-five minutes past five, we stopped at a miserable village, named Schucshatta, of about twenty Arab huts, with a small mosque, which stands on the site of the old Damietta, but a few bricks lying on the ground

are the only remains of that city. This village is about an hour east south-east of Damietta. The sea near it is the lake of Mensili, which has five mouths into the sea, one of which, about eight hours from Damietta, is said to be the site of the ancient Pelusium; though opinions are divided on this subject, as some suppose the situation of Pelusium to be occupied by the modern Damietta, while others, among whom Lord Sandwich, place it in the neighbourhood. As we returned, we saw a party of Arabs disputing most violently, and I inquired the cause, which was this: A boy had engaged himself to field labour for a year, on payment of forty-five piastres, on receiving which, he ran away; the master had now taken him, and insisted on his restoring the money, or serving the stipulated time, but the father of the boy contended that the master ought not to have hired so young a workman (he was not above fourteen) without the sanction of his friends. The dispute ended in the father's agreeing to pay the money, half now and half at a future time. Buffaloes are very common here, and theirs is the milk most commonly drank in Damietta. The making of wheels for the wells in the rice fields employs a great many hands in the city.

Thermometer
84.

Thursday, May 25th.—This evening I took a few turns up and down the small quay of the city, and strolled about the fields to the south. I sat down by the tomb of a Turkish Santon, whose story, just calculated for the meridian of Turk-

ish intellect, is too ridiculous to be passed over in silence. He lived in the time of the Knights of Malta, and being indignant at seeing so many true believers groaning in that island under the chains of the infidels, made himself a boat about four feet long, in which he made several voyages to Malta, and brought back by stealth one Turkish captive at a time. I saw the boat through the window still hanging over the tomb. The dome that covers him is shaded by an enormous sycamore, into the trunk of which every devout Mussulman fastens a few of his hairs with a nail. The tree is quite covered with these offerings. Near this tomb is the small Arab village of Minea, which having the plague in it, I feared to enter. Some Turkish soldiers are come here to-day from Cairo, of whom two quarrelling about a woman, one cut off the other's left arm with his scimitar, and the other shot the aggressor with his remaining hand. Both have died this evening. These soldiers being commanded by an officer of their own, the Aga here has no power over them.

Thermometer

87.

Friday, May 26th.—More Turkish soldiers arrived this morning, of whom some have the plague upon them, consequently I have not stirred out all day.

I was to have embarked last night in a jerm of the city, bound for Alexandria, but the wind which had blown strong from the east the two preceding days, changed yesterday to north-west, and has continued so to-day.

Thermometer

68.

Saturday, May 27th.—The plague is increasing here: to-day five soldiers and two Arabs have died of it, and I of course have continued a prisoner, and a dull one, for I have not been able to borrow a book, there being none here but Arabick ones. The wind has been east to-day, but my captain is detained by a cargo of rice, which he has freighted from the city, and there is no other opportunity here for Alexandria.

Thermometer

68.

Sunday, May 28th.—The captain of the jerm, in which I have engaged a passage, being still here, though he has for the last four days sent me notice every morning of his intended departure;—my prison here is so insufferably dull, that I applied to Mr. Sourour, the agent, as to the adviseableness of going to Alexandria by land, but he tells me that it is a tedious journey of five days along a flat sandy beach, on which I shall not even find water.

To-day, however, I found to my great delight that the boat was in earnest going, and at midnight I embarked. It was a delightful calm cool night, and we sailed easily down the Nile with a light breeze from the east. The moon rose at one, and, after contemplating for an hour the softness of the scene, and enjoying the reflections which the stillness around me inspired, I lay down on the deck, and slept soundly. The boat was a large three-masted jerm, without covering, as usual in these vessels, but with a large capacious deck. It was heavily loaded with rice, which

occasioned the delay of her departure. We were about twenty on board, and my companions were a French goldsmith, a native of Brittany, going to settle for a time in Cairo, in the hopes of finding work, with a French boy, born in Pera: (the goldsmith, was a diminutive effeminate fop, but as he had travelled in Italy and Holland, his conversation was not uninteresting;) two or three Arab Turks, and an old Copt, with his wife and two daughters, dressed according to the idea of modesty in this country in dark blue shirts, of which the bosoms were open nearly to the navel, and veiled with a long black yatchmak that descended from the top of the nose to the knee, occasional opportunities of peeping through which, shewed me that they were both of them pretty and fair. One of them was marriageable, and, the mother told me through George, betrothed. The other was a child about nine years old, whom I was astonished to see so cautiously muffled up. The mother took a great fancy to me, for gallantry is so unknown in the Levant, that my presenting her and her children with lemons, wine, &c., completely won her heart.

Monday, May 29th.—When I woke at half-past six, I found the crew busy in lightening the vessel by discharging part of the rice into another jerm, previous to passing the bar. We were anchored near the custom-house, from which came douaniers to examine the cargoes, and to receive the teskerails (tickets) which each passenger had taken from the Aga of Damietta, and without which no one is permitted to

leave Egypt. I feigned at first to be unprovided with one of these, in order to see what respect would be shown to my firman, and I found it was treated with utter contempt. At a quarter past nine, we descended the river, preceded by the jerm, bearing part of the cargo, and by a small boat stationed here to point out the passable parts of the bar, at the other side of which we stopped to re-load at ten, and, at a quarter past, sailed.

The wind, which was still east in the morning, was inconsiderable, but at noon swelled into a fresh breeze and changed to north-west, from which, at one, it again turned to north-east. At six in the evening we passed Brouli, where was a castle and a small village famous for its melons and water-melons, the latter of which are called in modern Greek, *καπούς*. At sun-set, we were about thirty miles from Alexandria, with the little wind there was, south-east. All day we had coasted along the land, a low sandy shore, without trees or vegetation; but the Turks, from fear, steered the boat out to sea at night, and soon after sun-set we saw nothing but sea and sky. At eight o'clock I lay down, but could not close my eyes all night for the annoyance of vermin so common in Turkish boats. In Egypt and Syria are great numbers of immense cockroaches. I have seen them one and a half, and two inches long; they have two extremely long horns, and are generally of a reddish brown colour: they hide themselves under the beams of the boats, whence they crawl about the roof and sides. The very sight

of them disgusted me, yet the women of Cairo eat them to get fat.

Thermometer
at 2 P.M. 81.

Tuesday, May 30th.—Anxiously did I watch for day-break, and when it dawned found we were out of sight of land, but getting on slowly with a very slight breeze from the north. At seven we saw, and at nine passed, the castle of Aboukir standing in the deep bay which Nelson has had the glory of endearing to the memory of his countrymen. The castle is small, and insignificant; the land round it, and near Alexandria, is formed into small sand hills, which the eye prefers to the dreary flatness of the general sea-coast of Egypt. I did not think the view of Alexandria engaging, as a few trees on the coast compose the whole appearance of vegetation. To the left of the city as we entered, I remarked Pompey's Pillar, and one of Cleopatra's needles.

At ten we anchored in the port. I immediately took a boat, and went to the house of Mr. Lee, the Levant Company's Consul in Alexandria, who received me with great politeness, but having a wife and six children, was naturally afraid to admit me to immediate pratique. He took me to the house of Colonel Missett, His Majesty's Consul General in Egypt, a gentleman whose acquirements inspire esteem as much as his misfortune excites compassion. With a cultivated mind, elegant manners, and social habits, Colonel M. finds himself at the age of about forty, totally deprived of the use of his limbs, and is thus debarred from all pleasures except those arising

from the conversation and attentions of the friendly circle which gathers round him. To both these gentlemen, the ambassador had kindly furnished me with letters of introduction; the latter absolved me from the restraint of quarantine, and has given me a comfortable apartment in his house.

Thermometer *Wednesday, May 31st.*—In the evening
 69. I walked to the east of the town.

A second wall of the city now stands on the brink of the sea, and the space between the walls, is a broken uncultivated plain, on which the French lines are still to be traced. To find materials for their new walls, the Turks have dug up this plain very extensively, and have laid open numerous houses, built with Roman brick, and great quantities of stones, which they have used. The sands round Alexandria are everywhere most copiously strewed with broken pottery, probably dug out from the Roman houses, which are seen on all sides, half buried in the sands. The new wall is close to Cleopatra's needles*, of which one is lying on the ground, and is that which our officers wished to carry to England. On the plain, are some

* Cleopatra's needle is of red granite. The hieroglyphics with which it is covered, are almost obliterated on the east and north sides, by the sand blown upon them from the desert: On the west and south sides, it is protected by the town, and they are therefore in good preservation. I write in the singular, as the one standing is the only one on which I can judge with certainty. The other one seems to have been long thrown down, for De Tott mentions it as lying on the ground at the time of his visiting Alexandria—about 1765.

remains of a large Greek church, apparently Byzantine, of which several broken columns of coarse grey marble, are standing and lying about. Some tents were pitched on the plain, occupied by the soldiers from Cairo, who are daily arriving in great numbers. Two of these, quarrelling to-day about some water, which they forcibly took from a porter, wounded each other so badly, that both died. It seems that the Captain Pasha (late Pasha of Egypt, whence he was expelled by the present one), has lately left Constantinople with all the Turkish fleet, and many soldiers; and Mehemet Ali fears his destination to be Egypt, for which reason he is sending troops to his maritime towns. We hear rumours of plague here every day, but as yet there is nothing certain. The disease is daily diminishing in Cairo.

Thermometer

76.

Thursday, June 1st.—In the morning I received a visit from Mr. Drovetti, French Consul, a man whom I could not help respecting, for his kind protection of the English prisoners taken in our second invasion of Egypt. He is a Piedmontese, and devoted to Buonaparte, whose flag, however, not having received orders, he has the prudence not to hoist: he was once captain in a regiment of Murat's cavalry, and is still devoted to that royal adventurer. For a year or two after our second invasion of Egypt, he enjoyed a yearly pension of 50,000 Turkish piastres, as a recompense for the advice and assistance he had given to the Turks against our army. But Turkish gratitude affords

but a slight prospect of subsistence, and his pension ceased soon after the danger was passed. This evening one of the Turkish soldiers presented a pistol at the Spanish Consul, who, as he was quite drunk, easily wrested it from him, and took him before the Governor, by whom he was bastinadoed soundly. In Cairo these troops are kept in excellent order, but the Aga here, (a mere boy,) though nephew of the Pasha, is too timorous to cut off heads.

Thermometer

78.

Friday, June 2d.—In the evening I paced up and down in a large unpaved square, at the east corner of the city, which, during the first and second invasion of Egypt, was devoted to the exercise of the troops, and has hence acquired the name of the parade. It contains also the Turkish burying-ground, the moderate extent of which is a favourable thermometer of the plague. Here, as in other parts of the Levant, precautions begin to denote the partial relinquishment by the Turks of the system of kishmet, (destiny.) A Maltese sailor landed from a ship, (bearing English colours,) in the harbour, with suspicion, since found groundless, of plague, was conducted to a magazine of the English Consul, the upper apartments of which were occupied by the harems of some Turkish soldiers, who would not suffer the sailor to lodge there, saying that the Consul having hired the magazine to deposit goods, had no right to make it a plague hospital. This sailor afterwards recovered. As the newly-arrived soldiers still continued their outrages, having yesterday dragged to their camp a

woman and two boys, and one of them having so far provoked Turkish jealousy as forcibly to uncover in the street the face of a woman*, whom, however, on finding her old and ugly, he suffered to depart without further molestation; the Aga has to-day stationed a guard of chosen men in a coffee-house near us, so that the Frank quarter is now perfectly quiet; this Frank quarter is on the bank of the old port; the houses, generally khans, (called here Okellas, from the Arabick word Okali a khan,) are well built†, and commodious; they are constructed on the same plan as all the khans in the Levant: a small strong door leads into a large quadrangle, on which looks a gallery from the first floor, and on this gallery open apartments occupied by different families or travellers. The ground-floor is laid out in maga-

* The apathy of the Turks is excited by nothing so immediately as by an outrage offered to their women. The tumults of the Janizaries create such awe at Constantinople, that the rest of the population calmly look on without taking any part for or against them. But when in 1687, after putting to death the Grand Vizir, (Siavus Pasha,) they proceeded to violate his harem, and to offer indignities to his women, whom they dragged almost naked through the streets, then, and not till then, did the people arm against the Janizaries; and the struggle between them, which was long and bloody, was only appeased by the appearance of the Mufti, preceded by the standard of Mahomet. —See *Mignot's and Cantemir's Histories of the Ottoman Empire, Reign of Solyman II.*

† Captain Light says, Okella is derived from the Arabick, "*El Kalaat*," a Castle. I know nothing of Arabick, but I had the authority of Sheikh Ibrahim for the derivation I have cited.

zines. The apartments have no other door than that which leads into the gallery; their windows look into the street. This union of many families in an *okella* is very convenient in time of plague, as a guard stationed at the only entrance prevents all communication from without, which is very difficult in private houses, where the imprudence of servants is always dangerous and often fatal. The Consuls and European merchants live in the Frank quarter almost exclusively, and the streets are much wider and cleaner than in the other parts of the town: the parade, which is adjoining to it, is the fashionable evening walk. I have not yet been able to see the beauty and fashion of Alexandria, as most of the Consuls and merchants have shut up their houses, owing to the suspicions of plague, which are, however, very faint. The women only join the promenade on a Sunday; for in the Levant, except they are dressed in gala, they are not, in general, willing or fit to be seen.

Alexandria, the Consul tells me, contains about 9,000 Arabs, 3,000 Turks, 1,000 Greeks, 250 Jews, and about 200 Franks. Of the Arabs, the higher order are merchants, and the lower petty tradesmen, porters, camel-drivers, &c.: the chief commerce of exportation consists in corn*, rice, and drugs, to Eu-

* The extensive commerce in corn between Malta and Egypt (to supply our armies in Spain), enabled the late British Consul (Mr. Maltass) to gain 30,000*l.* by the fees of the consulate, between 1810 and 1813: before his time (*i. e.*, when the fees of the consulate were inconsiderable), the Levant Company allowed

rope, and of importation, in European manufactures. This commerce is carried on by about 600 ships, annually from Europe to Alexandria; and by a few small vessels belonging to the Pasha of Egypt. The climate is not so hot as would be expected, the thermometer now being generally about 70 at six in the morning, 75 at noon, and 73 at midnight; this is in my room, which is very cool; Mr. Lee's house is still cooler, being on the brink of the sea. The winds most common here are north-west and south-east in summer, and west in winter. The siroc is, of course, the hottest, but while I have been here we have had nothing but north-west, which has been so fresh, that we are frequently forced to keep the windows shut; and in the evening the few strollers on the parade, change their usual expression of *fresco* into *freddo*.*

Thermometer

75.

Saturday, June 3d.—In the morning early I rode out to the environs of the city, leaving it by the gate on the parade. The city has two walls, that immediately inclosing it, which was built by the French, and an outer one, (encom-

their Consul in Alexandria to retain the fees instead of salary; but, since his enormous gains, they oblige the Consul to remit all to them beyond a certain sum (I believe 20,000 piastres), which he keeps as his salary. But since the peace and the renewal of our corn-trade with America, the fees of the consulate are again reduced to an insignificant sum.

* Pietro della Valle, writing of Alexandria in 1616, says that its air was unhealthy, "*è luogo di mal aria*." In this respect a change for the better has taken place, for it is not considered an unhealthy town now.

passing the cisterns of water,) to build which, the Pasha threw down the old half-ruined Saracen wall, and procured his materials from that, and from the Roman ruins which he dug up. This inclosure is a naked dusty plain, which digging, and deposits of rubbish, have formed into innumerable little hillocks : it contains a small village, pulled down by the French, to furnish materials for their fortifications, of which the lines are still distinguishable ; a Roman Catholick and a Greek convent, and a few miserable gardens planted with palms, the only trees visible. These gardens were once very extensive and flourishing, and covered almost the whole of the plain ; but the French cut down the trees for fire-wood, and this is not a country in which devastation is checked by industry. We passed the outer wall by the gate of Rosetta, and rode along the hard dusty plain east of the city to the field of battle of the 27th March : the road inside of the outer wall from the gate of Rosetta, to the village ruined by the French, is thought, by some travellers, among whom Lord Valentia, to have been the principal street of ancient Alexandria ; and this opinion is supported by the numerous large granite columns, a few standing and many lying down and broken, that are seen along it. We rode along the field, stopping at the ruin called Cæsar's Camp, where was the hottest of the action, and where is a simple tombstone covering the remains of Colonel Dutens, who, states the inscription, fell while leading his regiment to the charge. I was then shewn the

spot where Abercrombie received his mortal wound. On the plain are still seen a few human bones, entirely bleached, and I found on it a cannon shot. The scene of the landing of my countrymen, was too distant to admit of our visiting it this morning. We rode to a low hill, whence we saw the lake of Mareotis, now dry, and covered with salt, the sea being prevented from flowing into it by the canal that supplies Alexandria from the Nile. This canal is also dry now, and, indeed, the water in the city is at this moment scarce and dear*. Leaving the canal and passing several wild palm trees, which are low and spreading, we stopped at Pompey's Pillar†, which is so well known that I shall not attempt to describe it.

* This canal has been twice (1801 and 1807,) cut by the English, and is now but badly patched, but most of the land round Alexandria is undermined by large cisterns, supported by columns which are filled by the annual passage of the Nile down the canal, and are sufficient generally for the supply of the city all the year.

† Colonel Missett has kindly given me the inscription on Pompey's Pillar, deciphered by our officers here :—

TO.....ΩTATONATTOKPATOPA
 TONHIOAIOYXONAAEZANΔPEIAC
 ΔIOK'H'IANONTON.....TON
 HIO.....EIIAPXOCAITHTOT.

So much was not discovered without raising a scaffolding and taking off in plaster an impression of the inscribed side of the pedestal. Lord Valentia discovered more of it, but lost his copy. Without intense attention, no part of the inscription is to be seen. But I am told here, that at noon the eye may discover most of the letters of the Emperor's name.

There are no hieroglyphics on it, and our officers were therefore right in preferring Cleopatra's needle, (though not half so striking an object,) to carry to England, as its hieroglyphics render it more characteristic of Egypt. We returned into the city by a gate near it, therefore called the gate of Pompey's Pillar, which not being yet completed, masons were working at. We met many Bedouins driving their camels, &c., to and from the city: these bring for sale the antiquities they find in the neighbourhood, but the liberality of former travellers renders them too dear for me.

To-day I sent George back to Cyprus, having received from him more annoyance than assistance, owing not only to his ignorance of European habits, but to his intolerable pertness and insolence, which always made him speak to me as if I were his equal; and indeed many a time one would have thought he was the superior: this is the general fault of Levantine servants, who are always on so equal a footing with their uneducated masters, that their advice and conversation is always in request. This inconvenience is, however, little felt by the Turks, whose servants are generally slaves. These are consequences of the want of education in the country, and I promised the monks in Cyprus to have consideration for his rawness: consideration I have had, for though not a day has passed that he has not twenty times put me in imminent danger of losing my temper, I have struck him only once, when his impertinence provoked me beyond my

power of bearing. At Barout, and again at Jaffa, I had resolved to send him back, but suffered my resolution to be shaken by his entreaties : these struggles of temper are now, however, become too fatiguing, and I am glad I have got rid of him, particularly as on going he shewed no other anxiety than the not being able to see Smyrna, and being kept in uncertainty how much my letter to Cyprus directed Mr. H. to pay him. I have hired an abler and better educated servant, whom, at his request, I brought here with me from Damietta : he is named George Pardali, and having lived much among Europeans, is very active and useful*.

* As this poor fellow died in my service, I subjoin a sketch of his life, which, like many lives in the Levant, was quite a romance. He was born at Rhodes, of poor Greek parents, and entered early into the petty mercantile speculations, by which the poorer Christians of the Greek islands frequently subsist. Among these was the keeping of a punch-shop in Alexandria, while our troops were there in 1807. He was afterwards taken under the protection of his uncle, a rich Greek merchant of Smyrna, who made him supercargo of one of his vessels : in this capacity he was taken by an Algerine pirate, while on a voyage from Alexandria to Malta, and made a slave in Algiers. He often told me, with shuddering, of his sufferings as a captive ; and I have heard him say that he was frequently one of three thousand slaves, aided by four hundred horses and mules, employed in dragging enormous blocks of stone, severed from the rocks in the neighbourhood, into the city, for the construction of fortifications : he said that every slave carried into Algiers by the pirates, was immediately bought from the captors for one hundred dollars by the Dey, whose property they became, and

Thermometer
75.

Sunday, June 4th.—In the morning,
I returned the visit of the French consul,

who either sold them to individuals, or negotiated and received their ransom. After three years' captivity, he was liberated by his uncle, who paid for him a ransom of eight hundred dollars. He now resumed his occupation of supercargo, in which, after a short interval, his vessel was wrecked, and he returned to Smyrna: here, however, his uncle disgusted by his ill-fortune, (though as supercargo, he had, of course, nothing to do with the management of the vessel,) refused him all further assistance; and to mark his displeasure still more decidedly, paid his addresses to a pretty Greek girl, of Smyrna, who had been betrothed to his nephew with his sanction, during his prosperity. She had not courage to second the pretensions of the man she loved, and abandoned poor George, though she seems to have made some struggle for him, for her friends came to him and requested that he would leave Smyrna, as they should not, if he remained there, be able to persuade her to marry his uncle, and he would thus, by staying, deprive her of a good match, without benefiting himself: ruined in his fortunes, and almost broken-hearted by the failure of this last hope, he sullenly complied with their request; and it was after his quitting Smyrna on this occasion, that I met him at Dami-etta, and engaged him in my service at Alexandria. As we passed through Rhodes, I saw his family, consisting of his father, mother, and sister; the latter a very pretty girl, about sixteen. He served me with zeal and fidelity, and being, I believe, sincerely attached to me, cheerfully accepted my proposal to accompany me to England. We arrived in London in April, 1817, and I sent him to my father's house at Yarmouth, that he might learn English and English habits: there he was seized, in June, with a violent attack of a liver complaint, which for six months baffled medical skill, and in the following January, his death deprived me of one of the few friends I had in the world, whose affection for me had been tried by difficulties and dangers,

VOL. II.

Y

who shewed me his museum, which, though small, is select, and contains some beautiful things : he intends carrying it to England, where he hopes to sell it for 5,000*l*. Among other things, is the head of a mummy, with the flesh and hair in perfect preservation (though the former is blackened by the embalming drugs), of which an engraving is given in the account of Egypt, published under the auspices of Buonaparte. Mr. Drovetti, and indeed all the Franks here, except the colonel and Mr. Lee, have shut up their houses. We hear, as yet, of very little plague ; and that little, confined to the Turkish soldiers. The only inconvenience I suffer from the reports of plague is, not

and had survived the trial. He lies buried in the church-yard at Yarmouth, and a plain stone over his grave bears the inscription copied beneath:—

HERE REST THE REMAINS OF GEORGE PARDALI,
A NATIVE OF RHODES,
WHO DIED IN YARMOUTH, JANUARY 8th, 1818.

Early he left his native shore,
O'er many a land to roam,
And enter'd to return no more,
A foreign master's home.

The parents, friends, that loved him most,
Caught not his latest breath,
But pity fill'd affection's post,
And smooth'd his bed of death.

What reck's it where his ashes bide ?
He, who his soul received,
Inquires not where the wand'rer died,
But how the Christian lived.

THIS STONE WAS ERECTED,
AS A TRIBUTE OF RESPECT FOR HIS MEMORY,
AND OF GRATITUDE FOR HIS SERVICES,
BY HIS MASTER
WILLIAM TURNER.

being able to walk about the Turkish part of the city.

In compliment to the day, every consul has hoisted his flag. In the evening, I mounted to Mr. Lee's flag-staff, whence I had a good view of the city, and of the peninsula on which it stands; of which the survey in Lord Valentia's travels, gives an accurate representation. The city appeared very small, but the two ports (which are called, that on the west the old, that on the east the new, and are only divided from each other by a narrow neck of land, on which stands a castle, with a small light-house, lighted every night) are both capacious and well-sheltered; but the new port is so choked by ballast and rubbish, as to admit only the boats of the country. Its shape is that of a crescent, of which the ends are formed by the neck of land on which stands the castle at the western, and by a projecting point on which is built another small light-house at the eastern, extremity. Formerly, no European vessel was allowed to anchor in the old port; but this restriction is now relaxed, and two frigates are permitted to enter it. The castle between the two ports, is supposed to occupy the site of the ancient Pharos, the ruins of which, it is even pretended, may still be seen under water. The plague among the Turkish garrison, prevented my ascertaining the truth or falsehood of this report. The houses of the city have all flat terraces, which give them the appearance of being without roofs. I counted thirteen minarets; and there are two

Christian churches, a Greek, and a Catholick, each attached to their respective convents, which both stand east of the city, on the broken plain between the two walls. I observed two high forts, of earth heaped up; which were raised by the French to overawe the city. One of these is on the east, close to the sea, and the outer wall; and the other overhangs the old port, and is also close to the outer wall, on the west. The ancient cisterns, for the supply of the city with water, are still available, and are annually filled at the rise of the Nile. I observed that nearly all the houses of the city are built of brick, which is taken almost entirely from the Roman ruins, though there is an extensive brickery on the Delta. There are many good houses, but the streets, except the Frank one, are dirty and narrow. The country round, is a flat sandy desert; and in the city, there are no other trees than a very few palm-trees. Volney is quite right in saying that Alexandria belongs to the deserts of Africa, for it has nothing of the fertility of Egypt.

Thermometer
76.

Monday, June 5th.—In the evening I paced the parade, which I generally do of an evening, as the heat of the sun renders it imprudent to stir out in the day; and there is plague enough among the soldiers to make one keep clear of the streets of the town. A ship came in to-night from Trieste, which brought newspapers for the Pasha, who takes every measure to obtain intelligence from Europe, having agents at Malta, Leghorn, Mahon, Barcelona, &c. They were immediately forwarded.

to his dragoman, at Cairo, who will send translated extracts to him, at Jedda, where he has had his camp against the Wahabees; but is soon expected to return. He is doing every thing to introduce European comforts into Egypt. He has established a regular courier, to go by land, between Alexandria and Cairo. This journey is performed in five days by an ordinary, and in two days by a forced, courier, except when the Nile is at its height; when the latter cannot perform the distance in less than three days. The ordinary courier is paid twenty-five piastres for the journey, and performs it on foot; the forced one is paid forty, and travels on a dromedary. Mr. Bogos, the Pasha's secretary, last year paid 3,000 piastres for these couriers. If the Pasha would institute a post, he could send his letters more regularly, and gain by it.

Thermometer

76.

Tuesday, June 6th.—We received news to-day, which, as it was merely an instance of Turkish treachery, would be too common to relate, but that it is prejudicial to English interests. Some merchants of Bombay, wishing to establish a trade with Cairo, by the Red Sea, wrote to Mr. Lee, whom they appointed their agent, to know if it were practicable; and he, encouraged by the strongest assurances of the Pasha in its favour, answered in the affirmative. They accordingly sent a vessel, with a valuable cargo of Indian produce, and 600 bales of Mocha coffee; amounting in all, to the value of a million of piastres. The Pasha was at Jedda when

it put in there, as is usual, on the passage to Suez; and the merchants of Jedda, who had hitherto enjoyed exclusively, the profits of the Indian trade, fearing that it was taking another channel, persuaded, or more probably bribed, the Pasha to favour their interests; and he accordingly forbade the ship to proceed to Suez. The cargo was therefore sold at Jedda in a hurry, and, of course, to a disadvantage*.

Thermometer
85.

Friday, June 9th.—Sixteen died of plague yesterday, all Turkish soldiers, except one, who was a Roman Catholic monk; and whose death has caused a great sensation among the Europeans, who are more frightened by the death of one of their own body, than of a thousand Levantines. The heat last night was so oppressive, that I could hardly close my eyes; and two hours after midnight, there rose such a tornado (storm of wind), that we thought all the doors and windows of the house would have been torn from their hinges and frames.

The thermometer in Egypt is by no means a regularly just measure of heat, as it affects the body. Colonel Missett tells me, that he has suffered more from heat in Cairo, when the quicksilver was at 78, than in Alexandria, when it rose to 89. This was exemplified to me to-day. The thermometer is only one degree above yesterday; yet, never do I remember having been so exhausted by heat before, except

* Since my return to England, an agreement has, it appears, been made with the Pasha, for the encouragement of our trade by this channel.

on the two days I passed near the Jordan. This excessive sultriness is caused by an east wind, called here the *Kampsein**, which, in this country, is always hot and damp. The chief douanier called this morning on the colonel, according to orders he had received from Cairo, to consult him about fortifying the city, which, it is still feared, the Captain Pasha is coming to attack. This morning, came in an imperial vessel from Cyprus, which brought the French tailor who accompanied me from Nazareth to the Sea of Galilee. His journey has not been so prosperous as mine. After stopping eight days at Acre, he got into a Turkish boat, bound, he was told, for Cyprus; being afraid to go to Damietta, where he heard there was plague. The treacherous boatman carried him to Barout, where, after waiting ten days, and finding that the promise of sailing for Cyprus was daily repeated, without any appearance of an intention to perform it (and he had no means of enforcing it, having improvidently paid the captain before-hand), he got into another boat, and sailed for Cyprus. He was wrecked in the bay of Famagosto, of which the port is now quite ruined, and the city reduced to a miserable village. Hence, after much delay, he embarked at Larnaca, in the ship which has now landed him here. We saw four

* The word is derived from *Khamsyn* (fifty), because the winds are computed to last fifty days, from the 29th or 30th of April to the 18th or 19th of June, which is the period of the *Nokhta*, or dew, when the river first begins to rise in Egypt.—*Burchard's Travels in Nubia*, p. 352.

of the Roman Catholic priests embarking in a Turkish boat this evening to go up the Nile, and shelter themselves in their convents in Upper Egypt, being naturally frightened at the late accident in their convent. They were dressed *à l'Arabe*. The president of their convent stays here behind, as, having had the plague once, he foolishly fears it less.

The heat being equally oppressive the next day (the thermometer being at 83), I did not move out all day.

Thermometer

79.

Sunday, June 11th.—The wind to-day was north-east, and the heat something milder than yesterday. I walked on the parade in the evening, and mounted on Mr. Lee's terrace, from which, the view was to-day gayer than usual; as, it being Sunday, most of the families were walking on their terraces, the men flying kites, and the women looking at them. It is surprising how general is this amusement here. One sees Franks employed at it, at an age when, in any other country, relaxation from business would be sought in more intellectual pursuits; nor have I ever seen a native of the Levant, whom one could excuse by attributing to him Franklin's philosophical motive. It is not uncommon to see the Turks flying kites in Constantinople, but the Turks are all "children of a larger growth."

The next day the wind changed to north-west, and the shade-climate is again become supportable, the thermometer standing at 80. This wind is expected to last till September, as it brings from the north the

clouds which break against the mountains of Abyssinia, and cause the increase of the Nile. This, at least, is the theory of Egyptians.

Thermometer

77.

Tuesday, June 13th.—The plot of the Captain Pasha's invasion is thickening. The Aga of Rosetta, who is here called *rather* severe, has just hung a Mussulman servant of the chief Sheikh of that city, for talking too freely on the subject in coffee-houses; and another Turk, just come from Cairo, was summoned to his presence, and by condescensions, and assurances of safety, encouraged to speak. He immediately "*dicenda tacenda locutus*," gave his opinion on the supposed danger, and on the disposition of the public mind; he was never seen after, and it is supposed he was thrown into the Nile. An opinion is very generally diffused, that Mehemet Ali (the Pasha of Egypt's name) is dead, at his camp on the coast of the Red Sea; and that his ministers and relations conceal it, to gain time for their intrigues. All classes wish this to be true, for there is no one who has not suffered from his rapacity, by which the necessities of life are raised to an artificial dearness. He himself being an extensive merchant, and his officers of course following his example, their power naturally enables them to secure a monopoly. Meat is here very dear for Egypt, being sold at a piastre the pound; sugar, four piastres and a half the oke; the finest (which they call double refined, and pretend to be superior to the best West Indian), twelve piastres the oke. (It is to be remem-

bered, that in Egypt, thirty-six piastres is the par for our pound sterling). Corn is here sold in the markets, for home consumption, at twenty-three piastres the ardep*, a measure nearly the same as our quarter; but the merchant finds its price of exportation raised, by the expences of firmans and other papers of the government, to fifty piastres. Bread is very cheap, the tribute of corn being no longer paid by Egypt to Constantinople, on condition of the Pasha's maintaining the war against the Wahabees. The Pasha is left almost in independence by the Porte, as to his actions, yet he lives in hourly dread of its power; and as terror is a stronger master than avarice, he conciliates the Sultan and his ministers with very frequent and considerable presents.

I gave Mr. Drovetti credit for more prudence than he possesses. Letters from Cairo, that arrived this morning, inform us that he has written to the government there, of his intention to hoist the tri-coloured flag; and required them to order, that it be saluted in every port of Egypt with a hundred and one cannons, as a royal standard: this, however, they have refused to do. These letters say, that the plague diminishes daily; and, it is confidently expected, that

* The ardep is an Egyptian measure, something more than two-thirds of an English quarter. The latter contains generally 480 pounds; the former, 346½. In Egypt, 2½ rotolos make one oke, 126 okes one ardep of corn, and 156 okes one ardep of rice. In Syria, on the contrary, one oke and a half make one rotolo.

the dew which begins to fall at Cairo on the 17th or 18th of June (but which falls here all the spring), will completely and immediately destroy it.

Thermometer
78.

Friday, June 16th.—In the morning I walked to the French okella, to look at some birds in the court below. I saw there six ostriches, of which the bodies of two, the old ones, stood above four feet high, and their long serpent necks above six from the ground; two spoon-bills, and two Numidian cranes; the latter gave me great amusement, for in play they were running and skipping round each other, and spreading out their wings so like petticoats, that one might very easily have fancied they had been taught to dance minuets.

More soldiers from Cairo have increased the stock of plague, and so spread the infection, that the troops encamped in tents without the town are dying twenty a day. Seven or eight of the servants of the Aga are ill, and this has so frightened him, that he has left his house, and is gone to Damanhour. A monk of the Greek convent is taken ill to-day, as is a Frank shop-keeper, and the servant of an Italian doctor, who has been ill five days, has had a tumour break out to-day, which has alarmed the family terribly, as the doctor felt his pulse five minutes before he knew of the tumour. All the Franks, except Colonel M., are shut up, and Mr. Lee has closed his doors this evening. It is strange that no Arabs are yet attacked. This is generally the season when plague ceases here, and no inhabitant remembers a shutting up in June. We

shall see whether the Nocta (as they here call the rising of the Nile, on the 18th of June) will stop the plague in Cairo, and what effect will be produced by St. John's day, according to the Greeks, the infallible boundary of this disease: yet it raged long beyond that day last year in Smyrna. Colonel M. has to-day received a letter from Cairo, which came in two days and a half, informing him that the Pasha is arrived at Kené, in Upper Egypt.

Thermometer

Sunday, June 18th.—To-day another Greek priest died at that convent, and a lay-brother of the Roman Catholick convent was taken ill. Yesterday a priest died of plague in the Greek, and a lay-brother was seized with it in the Roman Catholic convent.

Thermometer

70.

Monday, June 19th.—At noon to-day, I walked to Pompey's pillar, to ascertain the correctness of the report, that at noon the inscription is most legible, and in particular the name of Dioclesian. My walk to it lay through the desert plain, between the two walls, and out of the gate of Pompey's pillar. The burning heat of the sun was tempered by a strong north-west breeze. It is only close to this column that one is struck by its grandeur, for the enormous size of it is diminished at a little distance by the exactness of its proportions. The granite of which it is composed is impenetrably hard. By painful attention I clearly distinguished ΔΙΟ, and saw enough of the letter next to it to shew me that it was a mutilated K. In the next line I

detected ΠΟ ; but this was all I could discover of the inscription : this, however, was sufficient to prove how much more clearly it is seen at noon ; for on the morning of the 3rd, I could not see a letter of it. Next day the soldiers here announced, by the report of cannon and pistols, the Pasha's arrival at Siut.

Thermometer

77.

Wednesday, June 21st.—This morning I rose at four, and went out with my servant just as the day was breaking. We hurried through the streets and bazaars, which we were happy to find nearly empty. Indeed, it was my hope of finding them so that induced me to rise so early, as, owing to the plague, there is danger in encountering a crowd. We met only two or three Arabs, who had just entered the gates with their donkeys. Turks and Arabs were sleeping and smoking on carpets at the doors of the coffee-houses. At half-past four I reached the old port, but no boats were yet plying. The moon was just setting, and I sat down on some rusty cannons to enjoy the coolness of the grey morning. At a quarter past five, I and my servant got on board a boat that he had called from a small distance. These boats are very inconvenient, being generally wet and dirty ; and as they are intended chiefly for the transport of goods from the shore to the ships in the port, having no seats but the boards at the head and stern, and a small bench for the rower. We sailed along the coast, which presents nothing but a succession of low rocks of a light brown colour, and hewn in many places into small chambers. At six, we dragged the boat half on the

shore in a small recess sheltered by a small rock-island, and entered the Necropolis or Catacombs, which are close to the sea by a low passage, that brought us into a low cave, where we fired pistols to drive to their hiding-places the beasts and serpents with which the caves are infested. I was provided with a string, which we tied as a clue to the entrance, and lighting our candles, crouched along a short low passage, that led us to another cave, on one side of which was a door very wide, and ornamented thus,



By this door we entered a large circular apartment, the shape of whose smoothly-hewn ceiling was marked by a narrow circle in alto-relievo. In one of the tombs at the side of it, we saw a heap of bones of horses and other animals, collected there by some jackal, who had chosen this for his dining-room. As this apartment was a fair specimen of the general work of the Catacombs, I declined going any farther, especially as I could not have done so without crawling on all fours, the entrances to the next passages being nearly choked up with earth. The Arabs told us, that we might go a day's journey through these Catacombs. On coming out of the Catacombs, a stone's throw to the left, are other chambers cut in the rock. These, as well as those which I had seen in the Catacombs, were copiously scrawled with English names. Near these isolated apartments is a small recess in the shore, forming a little bay, which is capriciously called Cleopatra's Bath. The rocks around are all perforated, pro-

bably by the effects of the salt air, and in many places present the fanciful appearance of little columns, trees, &c. We got again into our boat at twenty-five minutes before seven, and, being forced to row back, as the wind was north-east, did not reach the landing-place till a quarter before eight. I should think the distance from the port to the catacombs about four miles. The bazaars not being at this hour much crowded, we were lucky enough to regain the house without having touched a single person.

The lay-brother of the Roman Catholick convent, who was ill of the plague, died this morning; and a Madame Dubois, a French woman, who lives next door to Colonel M., is so ill this morning, that there was but little exaggeration in the report of her being dead, in consequence of a severe beating inflicted on her by her husband, who detected her in conjugal infidelity, and gallantly wreaked on her the punishment which he had not the courage to inflict on her paramour. As this complaint is not included by physicians in the list of diseases, I am forced to enter it under the head of plague.

When I went on the terrace in the evening, I was amused by a procession of about fifty Arab women, parading through the streets, all uttering shrill screams in concert, and beating together plates of copper, which united made a most horrid din. On inquiry, I found they were escorting to the jerm, where she was to embark, one of their female friends, who was setting out for Mecca to gain the title of Hadgee.

A few minutes after, I was surprised at seeing a total eclipse of the moon, which lasted above an hour. When part of it began to appear again, the Arabs and Turks fired their pistols frequently; and there was another procession of Arab women, and one of the men after them, making the same noise as before*. On inquiry, I found that they think an eclipse a terrible omen; that many of them predicted from this one either a grievous famine, or a destructive war, next year; that they fired their pistols to disperse the devils which they supposed covered the sun; and that their shouts were prayers for the aversion of the augured evil, and for the cessation of the gloom. Their chiefs generally tell them, that if the eclipse had lasted an hour longer than it did, the world would have come to an end. The lights which they carried, and the horrid shrillness of their screams, gave a wildness to the scene, which novelty rendered pleasing to me. Formerly, public prayers were offered in the mosques during eclipses of the sun and moon, to avert the supposed danger; but since the Turks have learnt something of astronomy, this is no longer enjoined by their religion.

Thermometer
79.

Thursday, June 22d.—This morning there was a convocation of Arab Sheiks, to deliberate on the eclipse of last night. After consulting their books of prophecies, comparing opinions,

* Pietro della Valle saw an eclipse at Aleppo, in August, 1616, and, by his account, the consternation of the Arabs was expressed in the same manner. See his *Travels*, 4to. page 631.

&c., they decided that it was a very good omen, and indicated approaching plenty and cheapness: so that the Arabs are now as delighted, as they were at first alarmed.

The plague this morning has manifested itself unequivocally on the wife and youngest son of Mr. Kamps, the Spanish Consul, and on the wife of an Italian doctor, residing in his house, though they had shut themselves up closely. Madame Kamps is pregnant, and the plague is every where supposed to be inevitably fatal to women in that situation: it will therefore be an interesting incident if she recover, of which there is every prospect, as the plague is very benign on her, as indeed it has been on every one here who has been seized with it, except on the Turkish soldiers, who die like so many dogs, for want of proper treatment.

Thermometer

78.5.

Friday, June 23d.—Agitation of mind, and illness, have hastened Mrs. Kamps's delivery, and she was to-day brought to bed of a seven months' boy, who is healthy, and likely to live; nor has this shock as yet produced any alarming symptoms in the mother. The boy, who was attacked at the same time with herself, died to-day. The evening dew is now beginning to fall very copiously, and is expected soon to extirpate the plague, which has been encouraged by the heat of the last seven or eight days, on which we have had nothing but north-east winds. This evening being the eve of St. John's, fires were made with old casks, &c., before many of

the Franks' houses, and rockets fired after dusk: this day is generally the boundary of the plague, but it not being so this year, the hopes of the Christian inhabitants are now turned to the St. John's day of the Greeks, twelve days later, as the period of the disease.

Thermometer *Saturday, June 24th.*—Madame Kamp
88. is not destined to form an exception to the ordinances of plague. This morning her symptoms became alarmingly bad, and at noon she died.

Thermometer *Sunday, June 25th.*—The new-born
79. child of Madame Kamp died this morning; thus, in four days, three individuals of a family have been cut off, and the escape of Mr. Kamp himself is a miracle. I mentioned on the 22d that the wife of an Italian doctor in Mr. Kamp's house, was also attacked with plague. This morning her story came out with emendations. She was the wife of a respectable Armenian banker in Constantinople, whom, and four children she had borne him, she quitted to elope with this doctor, (named Duzap, and formerly a surgeon in the French army,) to whom, of course, she was not married, though she here passed for his wife. She had brought off with her diamonds, &c., to the value of about 25,000 piastres, which her paramour had often entreated might be given up to him, but she suspecting him either of interested motives or of inconstancy, obstinately refused to part with them. Irritated by this, and by this time heartily tired of her, he thought this an excellent opportunity to get rid of her. Accordingly he gave out that his wife, as well

as Madame Kamp, was seized with the plague, which she has since proved to medical demonstration she never had. Under this pretext he removed her to an isolated apartment of the house, which by this time was, of course, deserted by all but the infected, and last night gave her in some soup a strong dose of poison, which, however, she brought up again. He then seized a large stick and tried to despatch her by severe blows, but she contrived to escape from him with the assistance of a female servant, whom her cries attracted. She immediately ran half-naked, (the attempt having been made on her in bed,) to the French Consul, who gave her a room in the French okella, but to all her demands for justice on the assassin, only answered "*Qu'il aille se faire pendre ailleurs.*" In fact, the powers of Levant Consuls for punishing offenders are very limited. They can only send home for judgment even a murderer, and as a *procès verbal* is necessary in most countries, the impossibility of transporting all the witnesses must infallibly secure impunity to the culprit. All to-day it blew a strong north-wind, which has kept us very cool.

The next morning Duzap got on board a boat in the port with the diamonds of his intended victim, which he carried off before embarking. These, however, Mr. Drouvetti extorted from him by threatening messages sent by his janizary. The villain is since sailed for Rosetta, whence he will probably go to Cairo, and settle there as a physician.

On Tuesday a Capigi arrived from Constantinople,

bringing to the Pasha his pelisse of office from the Sultan: he was saluted by the guns of the forts.

Thermometer at 10 P. M., 75. *Friday, June 30th.*—Colonel Missett having at length received letters from Cairo, informing him that the plague had almost entirely ceased there, and that the Frank houses were open, I fixed on to-night for my departure; the boats always setting off at night, as the bar of the Nile at Rosetta is best passable at break of day. I agreed to go with Mr. Belsoni and his wife, (an English woman,) who arrived here on the 7th instant; and as we hear there are so many pilgrims at Rosetta on their way to Mecca through Cairo, that a boat is hardly to be got there, we hired a small one-masted jerm here to carry us all the way to Cairo, for 225 piastres. Mr. Belsoni has devoted the last twelve years of his life to the study of mechanicks, and his professed object in coming here is to propose to the Pasha to employ a machine he has brought with him for drawing up water from the Nile to the land round it, without the assistance of man or beast. I passed the day in settling accounts, taking leave, and packing. At half past twelve the moon rose, and at one I called on Mr. and Mrs. B. at the French okella; we sent our luggage on board, and bade, as we thought, adieu to Alexandria. But we had hardly proceeded ten miles when the sea swelled exceedingly, though the wind was much fallen, and reduced us all to so deplorable a state, that I was not at all sorry when the Reis told us, through my servant, that with this swell it was

impossible to pass the Boghaz, and we must either stop at Aboukir, or return to Alexandria. As we could not tell when the weather was likely to change we preferred the latter alternative, and at a quarter past three re-landed in the new port.

Society in Alexandria is not on a better footing than in other parts of the Levant. It is chiefly composed of French merchants, and Italian doctors; the dishonesty of the latter is notorious over the Levant; and as to the former, the respectable merchants of the *ancien régime* are generally changed for the sordid intriguing traders of the new system. As usual in these countries, scandal is the principle of conversation, with only this painful pre-eminence, that it is more disgusting, as it is seldom false.

Sunday, July 2nd.—The wind which blew very high and occasioned a great swell all yesterday being considerably abated, our Reis, (captain,) called us this morning, and at a quarter before eight we set off with a north-east breeze, not moderate enough to preserve us from illness. Round us we had a number of other jerms, all bound like us for the Nile. We sailed along the coast, which consisted of low sand hills, shaded by a very few palm trees, till half past one, when the Reis representing the danger of entering the mouth of the river at night, proposed to anchor till midnight in the bay of Aboukir, along which we were sailing. We consented; and stopt about half a mile east of the ruined castle. This plain formerly contained a flourishing village, and was full

of very fine palm-trees, till the French destroyed the village, cut down the trees for fire-wood, and demolished the castle, the ruins of which are garrisoned by ten Turkish soldiers; it is now a dusty barren plain, the only signs of verdure on it being a few sprouts of palms that have sprung from the stumps of the former trees. The shade of these made us a tolerable dining-room, and with the utensils of my canteen, George cooked us a good dinner of fish that we had brought with us. An Arab shepherd gave us milk from his flock of goats, and we got good water from a well, of which there are a great number in the neighbourhood, all dug by the English. In the evening we strolled along the sea-shore and on the plain. We were pleased by the wildness of the scenery, being surrounded by a low dusty plain, covered with sprouts of palms, and a broken rocky shore. The only signs of habitation near us were a few ruined houses, and some half-naked Arabs, tending small flocks of goats and sheep. We found scattered over the plain great numbers of unburied human bones, which brought strongly to our minds the contrast of the dead stillness that reigned here now, with the tumult of Nelson's battle. I picked up a small cannon ball which had lain undisturbed since the day of the combat. When we returned to the boat, we found that four other jerrys had also turned back to anchor in the bay; we went on board to sleep, as the Reis told us that when any boats were in the bay, the Arabs came down to the shore at night in great

numbers to look for plunder; but we saw nothing of them. At half past one, the moon rising, we set sail, and proceeded at an easy rate.

Monday, July 3.—When I woke at dawn, we had still the castle of Aboukir in sight, and were stopt by a dead calm, with a heavy swell. The wind, however, rose at ten, and at half past eleven we approached the mouth of the Nile, the Reis having, with the usual caution of Levant sailors who keep the sea at night, sailed out to a distance from the shore. Long before we could distinguish the ground, we saw two large groves of palms on the right bank. At twelve we passed the bar easily, there being but little swell. On the right bank as we entered was a broken jerm, that ran ashore last night in entering, and was one of those that set off with us from Alexandria; this made us glad that we took the advice of the Reis last night. The river is wider at this mouth than at that of Damietta, but the same scenery marks both; flat sandy banks at the entrance, and higher up, palm-trees and verdure. There is a fort on each side near the mouth, and near them on the east bank a small village, named from them Burgé, (a fort,) near which we stopped to dine off some excellent smelts, which we saw taken alive out of the river. We rested under an extensive grove of palm-trees, and some Arabs brought us milk, water, &c. This latter is here, and all up the Nile, drawn from the river by buckets fixed on small wheels, worked by an ox or a buffalo. At four we set off again for Rosetta, and the wind being strong from

the north-west, and the current of the river feeble, owing to the lowness of the water, went on at a good rate. We saw several small fishing boats actively employed. The Reis, seeing me busy in asking and noting down the names of the villages we passed, advised me, with true Arab exaggeration, to give up the attempt, as there were, along the banks and inland, 70,000 villages from the mouths of the river to Cairo. These villages are, in general, composed of wretched Arab mud hovels, many of them standing not above five or six feet above the ground. The Arabs were taught, I am told, by the French to make the water-wheels on each side of the river. Half an hour before we reached Rosetta, we saw it over the fields, surrounded by palms and gardens, and at twenty minutes to five turned round a point which stands before it. It is situated in a small bay on the right bank of the Nile, and before it is a long narrow island in the middle of the river. The verdure that surrounds it on every side is truly beautiful, and was particularly so to our eyes, which had been used to the barrenness of Alexandria. The river before the city was full of jerns, in many of which we observed soldiers going to Cairo. I remarked that Denon's sketch of Rosetta is much too slight and distant to give any idea of it. I sent George on shore to announce my arrival to Mr. Lensey, the British agent, who immediately sent his dragoman, a Greek, to conduct us to a house he had prepared for me near the banks of the river. Here he himself visited us in dazzling magnificence, being dressed in a

hussar uniform, with a short red coat. He said, that as three accidents of plague had occurred in the city to-day, we must consent to be in quarantine; but that the house we were in, which was clean and commodious, was at our disposal. He told me that Rosetta contained from 25,000 to 30,000 inhabitants, of whom from 200 to 300 were Copts and Greeks; and that there were only seven or eight European houses. I strolled about the city with Mr. B., cautiously avoiding to touch any one. The houses are all built of red brick, and are high and capacious, but are for the most part in a ruinous state, except on the quay, (which is long and neat,) where there are many handsome ones. The streets are narrow and dirty; in rambling about we stepped into two large unbuilt spaces, full of dust and dirt. The walls are insignificant, and have holes only for musket-shot placed at least four yards distant one from the other, with ramparts behind them. Being higher placed than the land round it, the city is not inundated by the rise of the Nile; many of the houses have vines growing on trellises before them, which have a pretty effect. Both in external scenery, and internal neatness, Rosetta is far superior to Damietta. Round it, on the west bank of the Nile, are very extensive groves of palm-trees, which give it a very rich appearance. In returning we walked through a very large garden, (belonging, said our Arab guide, to the Pasha,) that was rich in every production of this fruitful land; palms, pear-trees, oranges, lemons, peaches, vines,

bananas, &c., were flourishing in the greatest perfection; the latter trees had as yet no fruit on them, and indeed, I am told, the fruit never ripens thoroughly on the tree. We are here in a bad time for fruit, grapes and melons being all that Rosetta can now furnish us with: there are yet no lemons, nor even vegetables. The garden was watered by little canals, which are furnished by mills from the Nile. Coming out of the garden we met a dozen Coptic women, who were celebrating some fête; they were dressed in white, and to my astonishment, had their faces uncovered. Some were smoking, and all were walking very leisurely, without the least appearance of merriment. At dusk we returned to the house, where we had a good supper, one dish of which was meat, with fruit sauce, a common mixture with the Arabs. For the last three years Rosetta has been annually visited by the plague. There is a long narrow island in the middle of the river before the city, which the Pasha three years ago ordered to be used for the purposes of quarantine, and appointed director of it the Mr. Duzap, of whom I have made such honourable mention in Alexandria; but he, with true revolutionary philanthropy, (I have forgot to premise that he was one of the physicians of Buonaparte's wounded troops in Jaffa,) gave liberty to those who arrived from Alexandria, where the plague was raging, in consideration of ten, fifteen and twenty dollars, and introduced the disease into the city, whence it has never since been thoroughly eradicated. This creates the more sen-

sation, as the moist marshes round Rosetta have generally saved it from this curse of Egypt. We had good beds, but as they were without mosquito nets, we were so tormented by those insects that we could not close our eyes all night. Rosetta is peculiarly annoyed by the abundance of these troublesome insects, which are engendered by the moisture of the marshes and rice-grounds surrounding it.

Tuesday, July 4th.—This morning we were amused by seeing out of our windows a procession going to an Arab wedding. First walked about twenty women, without any other ornaments than their common dress, who were going to fetch the bride, making a horrible shrill noise which some of them produced by stuffing their hands into their mouths: this, however, was not indispensable, for I saw many making the noise without doing so. It is produced by repeated strokes of the tongue on the roof of the mouth, with a shrill sound. These were followed by about the same number of men walking in silence, amongst whom we thought we distinguished the bridegroom by a neater benisch. June, July, and August, being the worst months of the year for fruit in Egypt, our provision consisted only of grapes and water-melons. It is the custom at Rosetta to mix in the bread a great proportion of beans, which gives it a very disagreeable taste. Though cattle, goats, sheep, &c., abound in Rosetta, we took no meat with us, as we were told that we should find abundance in the villages on the banks. At half-past twelve, we got again into our

boat, which this morning had been furnished with an awning of mat to shelter us from the sun and the nightly dews which fall as abundant as rain: beneath this we spread our coverlid, on which we sat, and slept very comfortably.

We had a strong breeze from the north-west, which carried us along all day between six and eight knots an hour. We soon left behind us the verdure of Rosetta, and had to our right low sand hills, which also extend behind the city, and divide it from the desert that leads to Alexandria. At one we stopt at the small village of Ahoumandir on the right bank where the boatmen took in wet sand for ballast.

We went ashore and mounted a hill that gave us a view of the desert towards the west, where we plainly saw the mirage, the distant sand looking exactly like water. Coming down again to the boat, we met a poor boy about thirteen years old, running up to us with every sign of fear, who told us his story in bad Italian. He was from the Bocca-di-Cattaro, whence he had come to Alexandria as cabin boy, in a ship of his country. Being about a fortnight ago out in the launch with his comrades fetching water, while he was guarding the boat in the absence of the others, some Turks came up who carried him off forcibly, and brought him to Rosetta, where his master, a Turkish soldier, treated him in every respect like a slave, feeding him wretchedly, and promising him seven piastres a year for his service. He had stripped off his clothes and dressed him in some miserable Arab rags. From

this barbarian he had just escaped by a ladder out of the window, and was now running to hide himself in the desert till the soldiers who were recalled to Cairo had left Rosetta. He was in great terror lest he should be seen, as he said he was sure the soldiers would kill him. We gave him some provisions and a little money, and he ran off directly to the desert. Soon after, sailing again, we passed at about a mile's distance from Rosetta on the right (west) bank of the Nile, the small village of Hamet, where the unfortunate Colonel M'Leod was cut off by the Turks, with all the men under his command.

Leaving Hamet, we proceeded along beautiful banks, plentifully shaded with palms and other trees, and sown with corn, maize and rice. We passed three or four small islands, which, where not cultivated, were over-grown with rich grass and weeds; at half-past five, we reached the village of Fouah, on the left bank. It was large but disgustingly filthy, and its wretched mud houses were many of them not above five or six feet high. Here we bought some meat, melons and water-melons, off which we dined at a small distance above the village, on a delightful spot, sown with corn, and shaded by palms, oaks, mulberry trees, and sycamores. While our meat was cooking, we took advantage of a clear cloudless sun-set to stroll through the country, and were delighted to find several charming spots, which, from the entire absence of mountains put us so much in mind of England that we overlooked the inconsistency of palm trees.

We dined under the trees by the light of a lantern, but the swarms of mosquitoes that came round us soon obliged us to retreat to our boat, taking the precaution of putting out the light, lest our tormentors should follow us. Before eight it was thoroughly dark, for in this country there is no twilight to lengthen out the day. We got on board again at half-past eight, and sailed; but the wind being fallen, did not go above two miles and a half an hour.

We passed several villages to-day, but all of the same wretched dirty appearance, with now and then a good house in them, belonging to some Turkish governor, or Arab chief. If we went ashore in any of them, the inhabitants ran frightened away from us, so completely is the spirit of the Arabs broken by the oppression of the government.

The west bank of the Nile, is here neither so rich, nor so high, as the east. The latter, through the whole of our day's run, was propped up by paling, driven into the bottom of the river.

Wednesday, July 5th.—When I woke at six o'clock, we were about thirty miles above Fouah, but the scenery round us was completely changed. Hardly a tree was to be seen on either bank; and here and there, a field of maize, or of water-melons, was the only verdure our eyes could discover. We were passing numerous dirty villages, full, as usual, of low Arab huts, at one of which we stopped at half-past eight, and bought a couple of geese, eggs, milk, &c. The Nile was so shallow, that we got on shore several times;

and in this case, the boatmen always stripped themselves, jumped into the river, and lifted the boat off on their shoulders. Although we were very hungry and impatient for breakfast, the utter want of any trees but palms, which give no shade, prevented our going ashore till a quarter before eleven, when we stopped at the wretched village of Zoayerah, where lived the wife of Hassan, one of our boatmen. Here we went under a small tuft of tamarisk-trees, and ate our breakfast, which we had cooked on board ; but, as it blew a Kampseim wind, the burning heat soon drove us from the shore. The inhabitants of the village, men and women, sat looking at us at a small distance ; but ran off, whenever we approached them. Mr. B., an English servant of his, and myself, bathed in the river. I swam, or rather walked across it, and I was astonished at the shallowness of the Nile before its rise. It was deepest near the two banks, and there seldom exceeded ten feet ; and in the middle, nowhere above four ; and in most places, not above two feet deep. It was here, about 500 feet wide. We left Hassan at Zoayerah, and waited an hour for him at another village, about two miles further on. Here the inhabitants crowded to the boat to look at us ; and, with our feelings, we were astonished to see with what indifference they sat in the sun, and how actively the children were rolling in the sand, which we had found burnt our feet. As we went on, one of our boatmen was stationed at the prow, who, every minute, tried the depth with a long pole ; and, even with this

precaution, we were constantly grounding, and passed several boats in the same predicament. We saw several small islands to-day in the middle of the river, some mere sand-banks, and others covered with wild verdure. On all of them, were standing large flocks of wild geese and pigeons. At a quarter past five, we turned round a point, where, the wind being contrary, our boat was dragged by some Arab peasants, and stopped at a village, where we lodged ourselves in a delightful little garden, crowded with palm, pomegranate, lemon, orange, peach, apricot, pear, trees, &c.; where we supped off our goose. The Arabs, to whom the garden belonged, sat by us during supper; and our lantern illuminating the trees, with the stillness of the night, and our picturesque situation, formed altogether a complete scene of the Arabian Night's Entertainments. As the wind, which had been blowing us along at six and eight knots all day, and at times came in violent gusts, was still very high, and the water so shallow, we resolved not to sail at night; but went on board at nine, and slept well. In the whole of to-day, we did not see fifty spreading trees, and but few palms. The banks on the west were of a sandy colour, and those on the east of a deep clay. In the early part of the day, the banks we passed were excessively low; but those we coasted along in the evening were higher. We observed that where the banks were highest, the water was deepest.

Thursday, July 6th.—At four o'clock we sailed

with a strong north-west wind, which carried us along at the same rate as yesterday ; and blew at times in irregular gusts, which we several times thought would have upset us. The banks which we passed to-day were, on the right, quite a sandy desert, very low ; and on the left, somewhat higher and richer, being sown with corn, maize, and melons. We saw very few trees to-day on either side. At seven, we went ashore on the left bank, and breakfasted off coffee and eggs, under a large spreading sycamore, in the middle of extensive fields of corn, which was all cut. Some Arabs near, supplied us with milk from a flock of goats. We passed two hours here very agreeably, and then sailed along at six or eight knots an hour. We observed several Arabs drawing water from a well, with baskets ; from which the fruit of their labour escaped so copiously, as to remind me of the punishment of the daughters of Danaus. One of Dr. Clarke's Vignettes gives an accurate idea of the manner in which this is done. Two Arabs standing opposite to each other at six or eight feet distance, hold the basket by ropes, and sling it up and down out of the river into the field. At noon we were opposite an Arab village, of which, each house was over topped by a cupola, and surrounded by four walls, as if each family were at the head of a party, and required a separate fortification. At one we came to a spot where the banks were again full of palms and spreading trees ; and we began to hope that we should again be surrounded by the rich scenery that

we had in view the first day we left Rosetta ; but in another hour or two, we were surrounded by sand banks and barrenness.

At three we were opposite a clump of trees, on the east bank, where the Reis advised us to go ashore as we should find no other trees for a great distance. We took his advice, and immediately anchored. We found that these trees, sycamores, of an enormous size, were at some distance from the shore, and surrounded a small mean Arab mosque. They stood in an extensive plain, overgrown with grass and reeds, and affording pasture to numerous flocks of buffaloes. Near the spot at which we stopped, we found a large ruined well, which, from the construction of its arches, appeared to be Roman. The heat to-day was so oppressive that even a parrot we had on board, and the sparrows that flew on board our boat, were gasping with their mouths wide open. It was a Kampsin wind at noon, and in the afternoon, while we were at dinner, our provision being exhausted, we sent George, who spoke Arabick, to some Arabs, whom we saw at a distance, to inquire for the nearest village, and to send them to it for meat. They told him that the nearest was two hours distant, and then asked him how long it would be before the English came to take Egypt. He answered in five or six months;—and they replied “ Oh, they will soon be past—I am glad they’ll be here so soon.” This question was put by two that remained, for most of them as usual ran away.

At seven o'clock we returned on board, and sailed again; but grounding at half-past seven, and being unwilling to encounter all the bustle of getting off again at night, (for the Arabs in labouring make a great noise, singing and shouting,) we agreed to stop on the sand-bank for the night.

The country that we passed to-day had fewer trees than any we have seen during the whole voyage. The wind blew in sudden gusts, which, if not dangerous, were at least very uncomfortable, and our boat was aground much more frequently—at least ten times. I observe that whenever we have gone ashore to dine, it has been always on the Delta, never on the western bank. Indeed trees were much less frequent on the latter. The high wind filled the air with such quantities of sand as to form a perfect cloud. We should otherwise have seen the Pyramids to-day.

Thermometer

102.

Friday, July 7th.—At two in the morning, the wind being considerably fallen, we sailed again, and when we woke in the morning, were surrounded by the same sort of banks, flat, and without trees, as we sailed along yesterday. We had passed before day-light the northern point of the Delta, where the Nile branches off to Damietta. At half-past seven, we went ashore at a small Arab village on the left bank, whence to my great delight I had the first view of the pyramids, the only remaining one of the seven wonders of the world. We all walked through the villages, and through open doors looked into some of the cottages. The entrance to

these is generally by a small dirty court, in which were poultry, donkeys, &c.. The hovel consists of a single room, with mud floors, walls, and ceilings. The inhabitants fled from us at first, but afterwards became so troublesome, taking confidence, handling our dress, &c., that we were forced to keep them at a distance. Behind the village were large sheafs of corn, and of saffronoun, a plant of which the flower dyes a yellow colour, and is a great article of export from Egypt to Europe. Its botanical name is *Carthamus*. Some men were thrashing the former after the Spanish fashion, driving round a large circle in a chair, drawn by oxen or buffaloes, and wheeled on three rollers under it, to which were attached pieces of iron that separated the chaff. When we got on board the boat again, we could no longer see the pyramids, the banks on which stood the village being very high. As we approached Cairo, the sides of the river shewed us more and better houses, but not more trees: they were naked of verdure, and very low. Turning round a point, about a quarter of a mile from the city, we had a full view of Bulac (the port of Cairo) and of two of the pyramids. The west bank of the Nile juts out opposite Bulac, and makes the river much narrower there. From the east bank runs a little armlet which forms a port at Bulac for small boats, and in this we anchored at half-past nine. We immediately went ashore, and hiring two donkeys, the ordinary mode of moving about here (indeed they have a very fine breed of donkeys peculiar to Cairo) rode through Bulac to

Cairo, and I went directly to the convent of Terra Santa, where Colonel M. had kindly written to secure a room for me. Bulac is the water-side suburb of Cairo, and consists chiefly of the merchants' stone magazines, dirty bazaars, and some good houses, which the better sort of inhabitants prefer to Cairo, from their proximity to the water and consequent coolness. One rides to Cairo, over a dusty plain, planted with a few trees, and laid out in fields, which to us seemed in great want of water. The walls of Cairo are very insignificant. We entered it on the west side, where there is a large dusty unpaved square within the city between the walls and the houses.

Soon after my arrival, Mr. Aziz, the English dragoman, to whom Colonel M. had announced me, called on me. When I had put myself in christian trim, I returned his visit, and afterwards called on Mr. Bochter, Swedish Consul here, from whom I inquired about Leedman and Richter. He told me that they came here at the end of April, when the plague was raging in the city, that they therefore did not enter Cairo, but took a boat and went on strait to Upper Egypt. He added that he hourly expected their return. I called too on Sheikh Ibrahim (Mr. Burckhardt)* the intelligent English traveller, who was

* To this gentleman I am deeply indebted for kindness which it is impossible for me to forget: and now, alas! to return.—From his conversation, I derived more knowledge of the countries I passed through than I could have done from my own observation, limited as it was by ignorance of their language. He

sent from London five years ago to explore the East, and who from his intimate knowledge of the Arabick language and customs, promises more than any former traveller. He is just returned from Mecca and Medina, which he visited with the Turkish pilgrims. I supped with him at the house of Mr. Bogos, the dragoman of the Pasha, who did not join us, being kept late at the Pasha's Serai.

At night the heat so overpowered me, that I could not close my eyes. I felt it much more oppressive than in the day, though the thermometer at midnight was only at ninety, and at day-break only at eighty-five.

Thermometer 96.5

and at three P.M. 101.

Saturday, July 8th.—Cairo—at least
the Frank quarter of it, which is all I can yet speak of, is certainly the completest labyrinth ever built in modern times. The streets, no where above ten feet wide (the windows, projecting over, nearly touch at the top) cut each other so frequently and suddenly, and it is so often necessary

overlooked and corrected my journal, a favour which they alone can appreciate, who know the irksomeness of the task. I never talked with him without learning something, which I was careful to commit to paper immediately on leaving him. After my return to Constantinople, our intercourse was maintained by letter, and I confidently looked forward to his friendship, as a source of pleasure in after-life. But these hopes were destroyed by his death in the autumn of 1817. He died at Cairo, of a dysentery, a disease which is there very common and fatal at that season, and for fear of which he had often cautioned me when we were there together, against indulging in fruit.

to pass through the courts of two or three houses to get at the one sought for, that I am firmly convinced if I stopt here a year, I should not be able at the end of it to find my way about the city.

The Frank quarter for security and comfort is divided from the Turkish part of the town by gates, which are regularly shut at sun-set. It is so completely filled, that a new comer has no chance of finding a house in it, and it is thought dangerous to live in the Turkish quarter, where houses are abundant and rent cheaper.

I staid at home writing all day, and, in the evening dined with Sheikh Ibrahim and Mr. Bogos, who is certainly the most liberal-minded and agreeable Levantine I know. He is an Armenian, born at Smyrna; besides his own language, he speaks and understands almost equally well, Arabick, Turkish, Greek, Italian, and French. The Pasha pays him 500 purses (250,000 piastres) a year, and with this he has an excellent well-furnished house, keeps an European table, and procures himself all the comforts the Levant can afford. He has shared the vicissitudes that usually attend the favourite of a capricious despot. He is now in high favour, but he was once put into a sack by the Pasha's order, and on the point of being thrown into the Nile, when a powerful Turk who was his friend, passing by, stopped the executioner, persuaded him to wait till he had spoken to the Pasha, and interceded successfully to save his life. He is

closely watched, as his predecessor escaped with his property to a port of Italy.

The next day I remained at home writing the foregoing pages and letters. The thermometer at sun-set stood at eighty-eight.

Thermometer 88, and
sun-set 87.

Monday, July 10th.—At two o'clock I went with Mr. Aziz to call on his daughter, who is the wife of Mr. Bochter, an Italian merchant here. I found her dressed after the fashion of the country; her head covered with a thick round red cap plentifully embroidered with gold, and set with jewels, a pearl necklace of several rows, many rings of different jems, a flowing red robe, embroidered with gold, from head to foot, a silk shirt with the bosom open, and a loose white muslin girdle. According to the custom of the Levant, she kissed her father's hand on entering: she was not handsome, and never having had her understanding cultivated, had not of course the talent of conversation. When I left her house, I went to call on the patriarch of Alexandria, who always resides in Cairo. I rode on a donkey through the streets, which were nowhere more than ten, and frequently no more than four, feet wide; the latter very dark from the roofs and windows of the opposite sides touching each other; though our beasts went often at full gallop, and though the streets were crowded, to my astonishment we knocked nobody down. The patriarch, who lived in a very good house, received us very politely, with every distinction of pipes, coffee, sweetmeats lemon-

ade, incense, and rose-water. He was a man of about fifty, spoke very pure Greek, and seemed to be not deficient in knowledge. He talked a great deal of his affection for the English, and, I am every where told, is sincere. He abused the French unsparingly, whose conduct, he said, when in Egypt, was most rapacious and intolerable. Seeing some very curious dried fish hanging in his room, I asked whence they came, and he told me, from the Red Sea: he gave me two curious large shells, which came from the same sea: he kissed me most affectionately, when I left him, imploring me most earnestly to visit him again, and begged me to excuse his not returning my call, which, he said, he feared to do on account of the absurd jealousy of the Turks, who are always ready to suspect, that the Greeks are intriguing with Franks. I supped, and passed an agreeable evening, with Sheikh Ibrahim, at Mr. Bogos's.

CAIRO*, according to the best information I have been able to collect, contained, last year, 350,000

* The population of Egypt, Upper and Lower (which under its ancient governments amounted to eight millions) may be reckoned at something less than three millions; of these about 60,000 are Turks, born in other parts of the Levant, all whose *mauvais sujets* take refuge in Egypt. There were about 1,500 Albanian soldiers, (who were all driven out of the country by the Pasha, after the mutiny which happened during my visit to Cairo,) of whom also there are great numbers in Syria, Ali Pasha's tyranny having, they say, driven them out of their own country. Egypt has lost much of her population since the

inhabitants, of whom about 20,000* were Copts, 3,000 Syrian Christians, generally called Damascenes, 3,000 Jews, and 500 Armenians; there are not above thirty Greek houses; but computing traders constantly coming and going, the patriarch tells me I may reckon 500 Greeks in Cairo. There are not above 150 Frank souls. From the last year's population are to be deducted 35,000 souls, chiefly, indeed almost exclusively, Turks and Arabs, whom the plague has carried off within the last four months: the number has been ascertained with tolerable accuracy by a fortunate occurrence. The Kehaya Bey gave twenty purses to the principal mosque to pray for the dead; they said a prayer for every ten dead, and the number of their prayers amounted to 3,500. The Turks in Cairo are very few; the chief part of the population are Arab Turks, *i. e.*, Turks by origin, who, in a succession of generations are become Arabs. The

expedition of the French, particularly in the villages round Rosetta, whence whole Arab families have emigrated by land to Syria, to escape the insupportable oppression of the government of Egypt, who treated them worse than ever after the departure of the French, suspecting them, often with justice, of having favoured them.

* Cairo is the Rome of the Copts of Abyssinia. Mr. Bankes saw there a man come from Gonda (capital of Abyssinia), to take back a new patriarch, for the Abyssinians always draw these primates from Cairo. This man told Bankes, that no one in Abyssinia ever stirs out of his house in the months of May, June, and July; for that it rains there incessantly all that time. This accounts very satisfactorily for the rise of the Nile.

city contains many mosques*, perhaps 300, three Coptic churches, two Catholick, and one Greek, many Coptic convents (of which there are above 300 in Egypt), and one Greek. Three of the city gates which were built by the Mamelukes are magnificent specimens of Saracenick architecture. The houses of Cairo are built of ordinary stone, and are in general very high. I have already mentioned the narrowness of the streets, which are so built to exclude the sun. The projection of the windows above, which often touch each other, produces in most of them a perpetual gloom. They are in general dusty and dirty, but in the bazaars each shop pays a faquir (a poor man, sometimes a dervisch), to throw water before it, which gives some coolness, and substitutes mud for dust. The trees in the city are numerous, and there are some private gardens. The prevailing trees are palms, sycamores, and a kind of *Acacia*, which is called in Arabick "Nebuk," and in botany "Lotus Nebea." The large mosques, and many walls of the houses and gardens in the city, have an odd appearance from being painted with thick alternate streaks of red and white. Most of the great houses are lighted by small glass lamps hung on a triangular wooden frame. The necessities of life are cheap in Cairo, and indeed throughout Egypt, notwithstanding

* There are three principal mosques in Cairo which are very large and fine, inferior in size, probably, only to Sultan Achmed's or Sta. Sophia. They are called "Jami Lazar," "Citti Zenap," and "Hassan Hen," pronounced as in Italian.

that all, even eatables, are taxed, and some idea may be formed of the burthen of these taxes on the poor*, by that of five paras laid on every water-melon. Egypt abounds with this fruit, and a great luxury it is in such a climate: it is sold very cheap in spite of the tax, one that will satisfy six men costing only thirty paras, or a piastre. The Nile has risen two feet in the course of to-day and yesterday.

Thermometer 89, and
at midnight 77.

Tuesday, July 11th.—This morning I met Mr. A., an Englishman, who has been sent out to the Pasha by the British Government, with a present of an excellent pump of 3 or 4,000 pounds sterling value: the Pasha has directed him to fix it in his gardens at Shubra, about one hour distant from Cairo, where he has a country-house; and Mr. A. has accordingly been there for the last eight days, accompanied, (for he speaks scarcely any thing but English,) by Mr. Cocchini, British Cancelliere; as interpreter, who has learnt English tolerably well in Malta. With them I strolled in the morning about the city. We first visited the principal bazaars, which are mean and dirty, but well provided: the tumult and confusion that pervaded them soon made us glad to leave them. Conceive a num-

* The taxes imposed in Egypt are, for the East, most exorbitant. The Pasha has more than half, and frequently two-thirds of the produce of the lands; he besides takes every opportunity of getting the land into his own hands, forcing the Arab chiefs to sell him for 100,000 or 110,000 piastres a village worth 500,000, &c. &c.

ber of dark narrow streets lined with mean open stalls, and crowded with Turks, Arabs, and Christians, some walking, and some riding on donkeys. The cries of the Arabs who drive these, of the dogs lying in the middle of the streets, which being too lazy to move are trampled on by them, of sherbet sellers, of bargaining purchasers, and tradesmen, and the grunting of camels, made altogether a complete chaos. The universal custom here of every body that can at all afford it, riding through the city on donkeys, (for it is thought *infra dig.* to walk,) is excessively inconvenient in such narrow streets. Sometimes one meets a camel loaded with corn, projecting in large bags from his sides, which fills up the whole street, and in that case one is forced to crawl under the bags, or to run back, or to stand in a recess, if one be fortunate enough to find one near, till the monster is past*. I was astonished to find so many houses in ruins; some were to be seen tottering and in part fallen, in almost every street. This state of ruin extends to almost every house in the Jew's quarter, which is, I am told, the most miserable quarter of the city, the greater part of the Jews here being very poor, though they are nearly all bankers. The money of Egypt is so infamously debased, that they

* I bought in the bazaars half a dozen korbadj (whips made at Sennaar, of the skin of the hippopotamus) and described by Burckhardt; of the six, five were stolen or lost, in the passage to Smyrna, and I only succeeded in bringing home one which I still possess.

can gain nothing by playing tricks with it. Many of their streets were no more than three feet wide, and the windows touching each other were so low, that one is sometimes forced to stoop to pass them. Among the bazaars is the slave market which we entered. It is a small khan, of which all the apartments, and frequently the open quadrangular court below are filled with black slaves, (for no white slaves are sold in Cairo,) exposed to sale. There were none now, for the plague carried off 11,000 of them within the last four months, and the caravans are not yet arrived: These caravans are supplied from the countries of Africa near Egypt*. Egypt is the only

* There are three places whence slaves are brought to Cairo.

1. *Dafour*: This caravan, which comes to Siut in Upper Egypt, is the most numerous, consisting of from 4,000 to 6,000 camels, which bring slaves, ivory, and ostrich feathers. 2. *Sennar*: This caravan arrives at Dérawé, above Isné, bringing slaves, gum-arabick, ostrich feathers, and tamarinds, (which latter being of the best quality, are exported to Venice and Trieste.) The slaves brought from Sennar are more valued than those from Dafour, who are esteemed unfaithful, and of bad dispositions. 3. *Suez*: This caravan brings to Cairo Abyssinian slaves, who have crossed the Red Sea to Jedda, but is not considerable, most of the Abyssinian slaves being bought at Jedda, where they are more esteemed than white ones. Formerly these three caravans brought annually to Cairo between 20 and 30,000 slaves; but this amount is now reduced to not more than 6,000, and this reduction is in a great measure owing to the exorbitant taxes which Mehemet Ali has impolitically laid on the caravans. It is singular, that our philanthropists, when abolishing the slave-trade in Africa, never alluded to that of Turkey. As their

country in possession of the Turks, where Christians are allowed to buy slaves, and here they are not permitted to purchase white ones. Every family here has two or three, but they do not add to the comfort of a house, being discontented and mutinous servants: when they want to change their service, which among the females is generally, because *i bastimenti sono caricati* (I use the words of a lady of Cairo), they ask their masters to sell them, saying, they have else resolved to run away; and he is always obliged to comply.

The havock which the plague has occasioned among them, has now raised their price from 4 or 500 to 1,000 piastres*. According to the custom of the

efforts, however, must have proved totally fruitless, if directed to its abolition in the Levant, it is gratifying to reflect, that humanity suffers little from the traffick here, as the Turks treat their slaves most kindly, and confer on them, in a great degree, the advantages of freedom. In fact, custom renders it almost imperative on the Turks to free their slaves after nine years service.

* Burckhardt states (*Travels in Nubia*, quarto, page 64) that a male black slave sells in Cairo for about 75, and a female for about 100, Spanish dollars. Hasselquist tells us that in his time the price of a white slave in Cairo (which is always dearer than that of a black one) was from 50 to 60 piastres (of which something less than two then went to a Spanish dollar)—and Pietro della Valle states that Nasuh, a native of Salonica, who became Grand Visir shortly before he travelled to Constantinople in 1614, was originally a slave bought by one of the black eunuchs for *two dollars*.

Levant, they kiss the hand after presenting any thing that has been called for.

In the evening I rode with three of my acquaintance to the citadel, which is at the south-eastern extremity of the city ; the rock on which it stands runs far to the east, and the castle is built on its western extremity. We went through the streets accompanied by the usual noises of howling dogs, grunting camels, braying donkeys, and shouting Arabs, till we mounted the hill on which stands the citadel, which is of rock, high and steep. As we were entering the first gate (for the hill has been fortified at a great expense, with a wall round it, mounted with guns), we were stopped by the Kehaya Bey, who rode by with a number of servants, whose horses covered us with dust. He stopped Mr. A., whom he knew, and saluted all of us. It was between the gates of the narrow passage leading to the citadel, that Mehemet Ali perpetrated the murder of the Mamelukes. We first visited the Pasha's palace, a large stone building, which has some fine large rooms, magnificently furnished with divans, *à la Turque*, covered with silk, richly embroidered with gold, and clumsily painted with landscapes ; but so heated by the great mass of glass, having twelve or fourteen windows from floor to ceiling almost, that I could not stop in them ; one of them, which, by way of being eminently cool, had a fountain in the middle, was so heated by the windows, which came round three sides, as to be a perfect hothouse. The palace is enor-

mously large ; and there is a superb room unfinished, which is intended for a divan (room of publick audience). In the castle are confined the children of the principal Arabs of Upper Egypt, whom the Pasha detains as hostages for their fathers' fidelity : there are now above 100 of these shut up here : as they grow up, they are exchanged for younger ones. On leaving the palace, we ascended to the top of the hill to see Joseph's well : this is about thirty-five feet square, and very deep. We descended it (attended by Arabs with lighted candles) by a passage about six feet wide, winding round it. This passage, which had no other pavement than dirt trodden down, was all hewn out of the natural rock of limestone ; and was built up near the top, probably to repair it. At the bottom we found oxen at work, drawing up water. On looking up, we found we had descended about 260 feet, and were told that the depth from the spot where we stood, to the bottom, which it was impossible to descend, was as much more. The water, to our astonishment, was quite brackish ; it is drawn up by a chain-pump. In one corner was a cleft in the rock, about twelve feet long, and three wide, which we were told was the grotto of Joseph, and after death, his tomb *. This is something like the story of the Pyramids being built by Joseph, as granaries for corn, during the seven years' famine. The damp

* Sultan Saladin's name was Youzouf, (Joseph,) and thence probably the origin of the name ; but the Christians of Cairo fancy these to have been the grotto and tomb of the Patriarch.

unwholesome chill below soon sent us up again. The citadel commands an extensive view of Cairo, Old Cairo, the country round which is a complete desert every where, except close to the Nile, and the Pyramids, of which we could only count five, owing to a high wind which filled the air with sand. This is one of the plagues of Egypt. A high wind raises such clouds of sand from the desert, that it is sometimes impossible to see twenty yards before one, out of Cairo and in the citadel; and eyes and mouth are filled in an instant*.

Cairo must, to an European, be a most uncomfortable residence, for it affords no place where he can take a quiet walk. The country near it is not tempting, and if it were, would only tantalize him; as the shutting of the gates at sun-set prevents his enjoying

* In Cairo, and indeed all over Egypt, one meets great numbers of people afflicted with complaints in their eyes; but this is not caused by the clouds of sand, for it is hardly ever seen in the desert, or in Alexandria. The ophthalmia is exclusively confined to the banks of the Nile. The Bedouins never have it. It rages fiercely in Cairo and Rosetta, and worse in Upper Egypt; every where, in short, near the river. Some physicians say that it proceeds from the moisture of the Nile air, which is strongly impregnated with muriatic acid. It certainly is not caused by the sand, for the English troops were often encamped amid whirlwinds of sand, and not a man caught it. It is a curious fact, that Sir Edward Paget, and many other of our officers, never had it in Egypt; and were taken with it immediately on their return to England. From an absurd superstition, the Arabs of Egypt, when seized by it, do not wash their eyes till after seven days.

it at the only time when the heat allows him to stir out of the city. This heat, by the thermometer of the last four or five days, would appear to have been very moderate; whereas, it has been so suffocating, that I could neither eat in the day, nor sleep in the night. The heat of the first and second day was occasioned by a Kampzein wind.

I dined and supped with Mr. Bogos, at whose house, as he keeps an open table, I am always sure of meeting some of my Cairo acquaintance; and of enjoying the instructive conversation of Sheikh Ibrahim. I planned also an expedition to the Pyramids to-morrow, for which Mr. Bogos kindly promised to procure me a tent, and an officer of the Pasha.

Sheikh Ibrahim tells me, that when a traveller sets off for the Pyramids with an escort, he is always followed, *volens volens*, by the lower order of Franks in Cairo, who have not seen them; and that when Mr. North went, he was accompanied by above 200 of these fellows, who stole all his provision and emptied his water-skins, before he arrived: he added, that he had heard there were between forty and fifty of these gentry who intended to be of my party. To avoid this, I have industriously circulated to-day that I am going on Friday; and by stealing off quietly to-morrow evening, shall hope to rid myself of these unwelcome companions.

Thermometer *Wednesday, July 12th.*—At five o'clock
60. in the evening I set out for old Cairo, accompanied by Sheikh Ibrahim and an Armenian, a

relation of Mr. Bogos, who was to go with us to the Pyramids. The Sheikh did not wish to be of the party, because he had often gone before, and was not quite recovered of a fever which confined him closely to his house for three months, during his late journey to Arabia. He had, too, another reason; the caravans which go into Arabia and Upper Egypt, generally set out from the villages near the Pyramids; and he feared, that if he went with Franks, the peasants there might afterwards recognise him. Leaving the city by a small gate, of which there is a great number, we rode through a large plain that divides New, from Old, Cairo. On this plain are a few gardens, and it is in some places thickly planted with palms and sycamores. Here too is the Mussulman burying-ground, and the devastation of the late plague was dreadfully marked by the number of new graves. About half-way between Old and New Cairo, are enormous masses of rubbish, looking like small mountains, which stand on the site of the ancient Arab city of Fosta, of which not a single vestige now remains. This plain has been often drenched by the blood of Arabs, Mamelukes, and Turks. We passed a large building which the Pasha has now converted into barracks for his cavalry. On the left of our road was the French okella, now uninhabited, encircled by a low strong stone wall, and built on a heap of rubbish. I stopped a few minutes to observe the canal which brings the Nile water to the plain between the two cities, and which is cut to receive the stream from the small eastern branch of the river

that forms the beautiful little island of Rauda; the canal is stopped by a dyke of earth, which is opened with great festivity when the Nile is full. I found Mr. A. settled in two tolerable unfurnished rooms in Old Cairo, lent him by order of the Pasha, in which he had prepared some supper for us; but Mr. Belzoni did not join us till seven o'clock, and then came alone. He told us that the cause of his delay had been the difficulty he had in finding a donkey; that he had not been able to get one in Bulac, and had run to Cairo, where it was long before he could succeed; the Arabs, when he said he was going to the Pyramids, fearing he was going alone, and therefore refusing to accompany him; nor would they believe all his protestations that he had friends waiting for him at Old Cairo. At length, at half-past seven we passed the eastern branch of the Nile in a small boat, a ferry for man and beast, crossed the beautiful island of Rauda, of which the spreading sycamores delighted us by moonlight; and at twenty minutes past eight, reached the bank of the Nile on the west side of the island, where we found the Chavish (chiaoux) of the Pasha ready with a boat to carry us over. We crossed in ten minutes, and landed on the other side at the large village of Ghizah, where Signor Giovanni (our Armenian conductor) wanted us to pay a visit to the Bey (who has married a daughter of the Pasha), and to sup in his serai, which we strenuously refused to do. Two camels were loaded with our tents, provisions, and water. We saw three Turkish soldiers

mounted to attend us, of whom we wished to get rid, but were told that it was impossible, as the Pasha had given the strictest orders to the Bey never to let a traveller pass for the Pyramids without such an escort ; but after repeated remonstrances, we did succeed in sending back three others who were ordered to precede us with torches, though the moon was shining most brilliantly. Turks are always anxious to put their servants in the way of doing services to Franks ; for, as their masters pay them nothing, their only wages are derived from the ever-demanded *baghish*. After making our arrangements we left Ghizah at nine o'clock. Our party consisted of us three, Signor Giovanni, two of his servants, my man, and a servant (English) of Mr. A.'s, on donkeys ; the Pasha's *chavish*, and three Turkish soldiers, on horseback ; so that, including the conductor of each donkey, we formed a goodly company. The country we rode through was perfectly flat, and indeed, by the 15th of next month, will be so completely overflowed by the Nile, that the inhabitants of Cairo will visit the Pyramids in boats. Our road for the first hour was excellent, for the second hour it lay through fields so cracked by drought, that our beasts could hardly find a footing. The fields we passed through, were some sown with Indian corn, and others with flax : for the last half hour we were riding over a sandy desert. We passed three small Arab villages, composed of wretched mud hovels ; and as every inhabitant was retired to rest, the silence of our march was only disturbed by the barking of their

half-starved dogs. At half-past eleven we pitched our tent at the bottom of the largest pyramid, supped, and slept soundly on the sand. As it blew a violent north wind, the weather was piercingly cold to-night; but so far from its making me uncomfortable, I was delighted at feeling again the sensation of freshness which cold gives, and to which I had so long been a stranger. Indeed, Sheikh Ibrahim tells me, that there is always a breeze in the deserts, which (except when it blows a *Kampsein*) renders them much cooler day and night than the other lands of these burning climates. Three years ago, the intractable nature of the Bedouins would have assured the death or plunder of a Frank, who visited the Pyramids with an escort of less than fifty men at least. We had seen the Pyramids before us during the whole of our ride, and, during the day, this expedition is rendered excessively tedious, by the constant sight of the objects of it, which, from their enormous bulk and admirable proportion, appear to the traveller to be close at hand during the whole of his journey*.

Thermometer at *Thursday, July 13th.*—The first view
sun-set 57. of the Pyramids which dawn afforded



* I do not venture to enter on any discussion as to the origin of the Pyramids, to which I do not feel myself competent. The idea of their being the work of the Israelites appears to me very absurd; yet, that giant of literature, Bryant, appears to have thought so, for he says (*Ant. Mythol.* vol. ii.) that they were anciently called the Pyramids of the Shepherd Philites, and were said to have been built by a people whom the Egyptians held in abomination. See also *Herodotus*, book ii. chap. cxxviii.


me, added another proof to the many I have met with of the impossibility of forming a correct idea of an ancient monument, by the descriptions of a traveller; I had always conceived that the pyramidal form was smooth and unbroken; whereas, in fact, not only many stones are fallen or torn out from the higher parts of them, but at the bottom the diagonal line \ is frequently changed below for a perpendicular one \ or even for an excavation, \ owing to the fall of the stones below. Soon after day-break an Arab came from the nearest village and conducted Mr. B. and me to the top. The ascent was laborious, but not difficult or dangerous. The Pyramids form a staircase of which the steps varied in height from $2\frac{1}{2}$ to 4 feet. It took us a quarter of an hour to ascend, (we mounted the great one,) and we were at the summit by five o'clock. At a quarter past, the sun rose without a cloud over Cairo, and we enjoyed the following extensive prospect. Immediately near us was the second pyramid, (i. e., second in size,) which, at the top, retained the original coating, thus shewing us what it was anciently; many of the stones being so admirably put together, that the eye can scarcely trace their junction: the stones of this being in a much less broken state than those of the great one, (to which in height and size it is very little inferior,) it is much more difficult to mount, and, indeed, our guide told us he never remembered any one's having ascended it besides himself, who did so only once to find birds' nests.

At our feet were two small pyramids, and a number of ruins of small oblong buildings, all round the great one, which apparently have been Pyramids but are now levelled with the ground. To the south of us were several other pyramids, (we counted thirteen round us in all) of which three were very large. To the north-east was Cairo, with the Nile, and the verdure round it: to the east and south-east the same river with the same rich country, and the desert, (an uneven plain composed of sand hills accumulated by the wind,) filled the scene with its sandy barrenness to the north-north-west, west, and south-west. On the top of the great pyramid we found a broken flat surface*, of about thirty feet square. On the stones scattered around were the names of several of my countrymen, (some as old as the beginning of the last century,) and I could not resist putting mine in such good company; in doing which I was astonished at finding how very soft was the stone, which broke and cut as easily as brick. All the pyramid, however, is not of this composition, a great part of it being built with a stone as hard as flint. Time has made but little distinction between them, the latter being as much broken as the former is crumbled. The soft

* A few years after the French army left Egypt, a Mameluke Bey, who was half mad, took it into his head to destroy the great pyramid; it was he who threw down the stones from the top, and made the square at the top, which before terminated in a point. Another Bey tried to open the second pyramid, but after great labour and expense, was forced to relinquish the attempt:

stone is inside as white as chalk ; nor is the cement that binds the stones together, of a much harder substance. While we were at the top, the Arab peasants came to the number of thirty from the villages, and brought us milk ; and we were astonished to see the alacrity with which these children of the desert ascended the pyramid, (which it would have required a large sum to tempt us to do again,) for the *chance* of selling us twenty paras worth of milk, especially as to this fatigue was to be added the run to their village, which was half an hour's distance and back again. Twenty paras were a great object to them ; for the peasants in Egypt are only paid for their labour from twenty to twenty-five paras a day, and children from ten to twelve. They live wretchedly, generally on bread and water, and on fête days have a plate of lentils. Their chief work is drawing up the Nile water into the fields, which they do in leathers or baskets, from which one half is lost before it gets up. They were all of them almost black in complexion, nearly naked, and looked lean and half starved ; one would have sworn they were resuscitated mummies. We heard very distinctly the morning guns fired in Cairo, before sun-rise. I vainly tried from the top of the pyramid to throw a stone over the base. After having enjoyed for two hours and a half the extensive view before us, at half past seven we descended, and as more caution was necessary, were a few minutes longer coming down than we had been going up. We found breakfast prepared for us in the tent, and

after resting an hour, and picking up some of the curiously-marked stones of the desert, entered the inside of the Pyramids, of which the opening, about fifty feet higher than the base, is to the north. The door is shaped like the top of an equilateral triangle*,  and is formed with stones about twelve feet long and nine high; on the pavement outside of it which descends steeply  are cut many names, among which we found some English ones of so old a date as 1687. On going in, we descended a passage about four feet wide, and as many high, and about 200 long. At the end of this the roof became much lower, and the pavement which, no doubt, descended also, being choked up by dust, made the passage so strait that we were forced to lie down at full length, and be dragged through by the Arabs. Mr. Belzoni in particular, being a tall stout man, was so jammed in, that for two or three minutes he could not squeeze himself either backwards or forwards. On the other side we came to a high cave, of which the width was irregular, and no where above ten feet. We had put candles into the hands of the Arabs. From this cave we ascended by two or three broken steps into another passage about the same height, width and length, as the one we entered first, and this led to a gallery about fifty feet high, seven

* This door (which was opened by the Caliph Almamon,) was evidently made at the same time with the pyramid, and afterwards probably covered with stones, as it retires from the contour of the pyramid itself, thus, 

wide, and 350 long. The pavement of this gallery was entirely broken down at the entrance, so that we were forced to climb for about ten feet, by putting our feet in holes on each side of the wall*, and resting our hands on the wall. It is remarkable that there are no stairs in any of the interior passages, nothing but holes for the feet broken or worn, (for they are not irregularly cut,) in the steep pavement. The gallery has a stone bench on each side about eighteen inches deep, in the back of which are small oblong holes at regular intervals, for what purpose we could not imagine. At the entrance to the gallery on the right was a small hole in the wall, leading, said the Arabs, to a deep dry well, into which they never remembered any one's having descended, except three years ago an Englishman, who never came out again. On our return to Cairo I found this story of the Englishman to be utterly false. At the top of the gallery we entered a chamber about thirty feet long, twenty-six high, and eighteen wide. In the roof were fixed entire stones as wide as the chamber, and at the top of the room stood the sarcophagus which is supposed to have contained the body of the founder.

* There is an amusing passage in Pietro della Valle, (Travels, 4to edition, Rome, 1650, page 365,) in which he expresses it as his opinion that the ancient Egyptians must have been men of large stature, owing to the width of this gallery, it being necessary for modern travellers to stretch their legs wide open, in order to place the feet in the holes that are cut in each wall to receive them.

We measured the sarcophagus, and found it seven and a half feet long, and three and a half wide : so that it might very well have been slid through the passages after the Pyramids were finished. At all events the introduction of this sarcophagus, (whatever it contained,) was evidently the object of building the pyramid, for all the passages are adapted to its size. But there were one or two square small passages in the walls of the chamber, slanting downwards, which confirm the idea, that the pyramid must have an entrance from below. We fired our pistols in the chamber, and the echo made the report equal to that of a cannon. After having satisfied our curiosity, we returned gladly to the open air (which is completely excluded from the inside,) where a violent north-wind rendered the atmosphere one complete cloud of sand.

After dinner and rest, Mr. B. and I walked round a part of the Pyramids. We compassed two sides of the great one in six minutes. All round it are lying quantities of stones, and stone-dust crumbled from them; and on the west side these form a heap that rises to about a quarter of the height of the pyramid itself. From the great to the second pyramid is a distance of about 1,000 feet. the second pyramid is not opened. We looked carefully at the original coating on the top, but could see no vestige of a staircase, whence we inferred that originally the Pyramids could not be mounted on the outside. We walked along one side of it in a few seconds less than three minutes : round

it there is a wall cut from the natural rock, which is of uneven height, but in its highest parts rises to about thirty feet. It is visible only on the west and north sides, being covered with sand on the south and east. The stones of this pyramid are not at all regular, some being small, and some as large as those of the great one. We felt no doubt that the story told by Herodotus of these buildings being constructed with stones brought from Arabia, is a fable, as besides the stone cut from the natural wall, the great pyramid stands on a hill which is partly composed of rock of the limestone, and there is a long ridge of rock of the same stone running east from Cairo, on part of which the citadel is built: it can hardly be supposed that the builders of the Pyramids would go to Arabia for the materials which they could find so near. The wall cut in the rock, is of the hard stone of which part of the Pyramids is built. We found one side of the great pyramid to measure 260, and of the second 220 paces. The Arabs (to whose accuracy, however, no one would dream of trusting,) told us that there were 250 stones to the top of the great pyramid; of these some are three, some four, and none less than two and a half feet high*. The wall in the rock is perpendicular, and smoothly cut. On the west side is a small chamber, probably a tomb, hewn in the rock.

* Herodotus exaggerates grossly the size of the stones of which the Pyramids are built, saying, (Book II., Chap. 124,) that none of them are less than thirty feet in length.

We mounted our beasts, and left the Pyramids at a quarter past three. On our way we stopped to look at the Sphynx, which is in a hollow (at least sandhills are accumulated round it,) at a short distance south-east of the great pyramid. It is cut from the rock of limestone, and about twenty-four feet high, twelve feet of which go to the face and head, and twelve to the neck, it being of kitcat proportion. It is not, however, of one stone, but of immense slices joined together. The nose and eyes are almost lost: it was originally painted red, and the colour still remains on the forehead and chin. Our Arab guides assured us that this was blood, which often ran over the face from the forehead. On the top, we are told, is a large hole, supposed to have been anciently a well. The face is of most gigantick proportions, and the features, like those of all Egyptian antiquities, hideously ugly.

We returned at a good pace over the flat country from the Pyramids to Ghizah, which village we reached at twenty-five minutes past five, having set out from the Sphynx at a quarter-past three. We crossed immediately over the river, and rode over the island of Rauda, by the small branch of it to Old Cairo; whence we rode to Cairo, and reached our houses at sun-set. I supped with Mr. Bogos, whom I had great cause to thank for his attention. Not only had he provided us tents, a chavish, and a companion, but had sent with us such a stock of all kinds of provisions, that if we had wished, we had wherewithal to have stopped at the Pyramids a week. One thing for which I did

not thank him was, that his relation had, in spite of all our efforts, anticipated us in paying for boats, giving baghish to the Chavish, soldiers, &c. ; nor could we induce him to accept repayment. This, it seems, is a great compliment in the Levant, and though it is so much the contrary with us, Sheik Ibrahim tells me there is no remedy but that of making presents, in the choice of which he guided me.

The soldiers behaved excessively well, sitting at a small distance, and never approaching us except they were called, when they were all ready ; very contrary to those of Constantinople, who are always talking and giving trouble. Very different was the conduct of the Arabs ; if we called one of them, we were immediately surrounded by twenty or thirty, begging, crying, and shouting : the Chavish drove them away with sticks and stones, which we thought cruel at first, but their disgusting importunity, which even this violence could scarcely prevent, convinced us that it was impossible to be at peace without it. When we gave them money to pay for their attendance, we saw and heard them quarrelling among each other at a short distance, about the division of it. The Arabs of Lower Egypt are probably the most miserable and worthless people on the face of the earth. The courage which formerly incited them to murder, is now degenerated (like that of the Greeks, but worse,) into a low cunning, which shews itself in one universal system of cheating. Mr. A. took with him to the Pyramids his own English saddle. Feeling it very

uncomfortable as he rode back, he found, on examination, that the Arabs seeing nothing else to steal, had, while we were inside the pyramid, ripped out all the stuffing.

Thermometer 86,
midnight 79.

Friday, July 14th. In the morning I paid a visit to Mr. Aziz, at whose house I found Mr. Sourour, and my friend Pandazi, who were just arrived from Damietta, and mean to stay here ten or twenty days. I dined at the convent, and wrote till supper, which I took, as usual, with Mr. Bogos. In the evening I received a letter from Mr. Vondiziano, to whom I had written from Jaffa, to know in what state of health was Cyprus, as I much wished to pay it another visit on my return. He replies, that this year there is very little fever, but adds, that July and August are the worst months for it, so that I fear to visit it. He adds, that the French Consul of Cyprus had been mad enough to mount the *cocarde tricolore*, which, however, he has been forced to take down again.

Thermometer
86.

Saturday, July 15th.—Mr. B. who has lodgings at Bulac, having business in Cairo yesterday, slept last night on my sofa. He went out early this morning, intending to pay a visit to the Pasha; at eight o'clock, to my great astonishment, I saw him brought in and laid on my sofa. It seems he was on a donkey, going with Mr. Bogos to the citadel, when a Turkish soldier passing furiously on horseback, kicked him violently and purposely with his stirrup, and cut his leg deeply through the panta-

loon. Unfortunately the aggressor rode off rapidly without being known, otherwise the Pasha always punishes severely all insults offered to Franks. Formerly a Frank could not walk about the city in safety. Four years ago as Mr. L., an English traveller here, was sitting in a room on the ground-floor of the house he lodged in, a Turkish soldier passing by looked in at the open door, presented his gun and drew the trigger; it missed fire, on which he deliberately began hammering the flint. Mr. L. had just time to shut the door in his face, and run up stairs, before he fired through the door. Innumerable insults of this kind were offered to Franks; and if a man risked, a Frank woman was certain, to meet with some outrages, till the murder of the Mamelukes, (800 in number,) three years ago, made the Pasha absolute, and enabled him to reduce the turbulent spirit of his troops to order. But the cloven foot still shews itself occasionally. Five days ago Mr. B., while riding, jogged with his knee a Turkish soldier; the fellow immediately drew out his pistol, but restored it to his girdle without firing it. I am assured that insults to Franks are still frequent in the Turkish quarter of Cairo, and impunity is secured to the fanatick assailants, by the impossibility of recognizing the aggressor among the 12,000 soldiers, all armed, who swarm in the city. I walked to Bulac to call on Mr. Rosetti, the Austrian Consul, (who lives there for coolness,) an old man of eighty-three, who has such horror of death, that he orders it never to be spoken of in his presence; and

when his sister died a few years ago, scolded his attendants for telling him before he had drank his coffee. He has been ill for the last three months, and I found him sitting up in his bed-gown, and tolerably cheerful. As he has been sixty years in Egypt, he knew Bruce here, and told me that he certainly knew nothing of Arabick. At Bulac I was put in danger of catching the plague by a half-naked Arab, who passed close by me with a plague bubo on his shoulder; I did not see him till he was passed, but by great good fortune he did not touch me. On my way back to Cairo, I overtook an English post-chaise, drawn by four greys, with an Arab coachman, and two Arabs mounted as footmen behind, which made me laugh heartily: some of the Pasha's women being in it, the glasses and blinds were up. I am told there are two or three of these in Cairo.

Thermometer.

84.

Sunday, July 16th.—At eight o'clock I rode with Mr. Aziz, on a horse which he had provided for me, to visit the Pasha, who was at a small palace of his just out of a gate of the city, on the road to Bulac, and which stands in the middle of a pretty garden. After waiting a few minutes in a hall crowded with Chiaoux, soldiers and servants, Mr. Bogos summoned us: we found the Pasha in a small room, in one corner of which he was seated; he beckoned me to sit, which I did, without taking off my hat. He was dressed in a dark crimson pelisse, with a striped silk vest, and a projecting white turban, wearing a sabre, and a knife in his bosom, set with

diamonds most profusely. He was a thin man with a dark and designing countenance, and a penetrating eye. There was something savage in his look, and even his smile reminded me of Richard's power "to smile, and smile, and murder while he smiled*." After some general compliments he sent away his crowd of †servants, and asked me, through Mr. Bogos, (who, with Mr. Aziz, interpreted for me, and I was sorry to see both kept standing,) my opinion on political subjects. He talked a great deal with me on the probability of Turkey, in case of attack, being supported by the powers of Europe, on which he seemed to have meditated attentively, and expressed

* Mehemet Ali, having risen to his present rank from a fisherman and a common soldier, can neither read nor write. He has had the pride to take the title of Viceroy, to which he has no more claim than any other Turkish Pasha. He pretends to be independent of the Porte; at the very name of which, however, he trembles, and is constantly sending magnificent presents, to conciliate the Sultan and his ministers. The present Captain Pasha, whom he turned out of the post which he himself now occupies, is his most rancorous enemy.

† I have already observed that the pride of the Turks is highly gratified by a crowd of attendants: but I never saw so strongly marked as in Egypt, the pleasure they derive from seeing them stand before them. To an European nothing could be more annoying than to see a number of servants standing in his presence, with their hands crossed before them, watching his looks in the strictest silence: but in Egypt this appears to afford a high gratification to all classes, from the Pasha with his 200 or 300 attendants, to the meanest of those attendants who has only one black slave to stand before him.

distrust of their favourable intentions towards her. Never did I hear from a Turk such humility as that with which he acknowledged and praised the condescension in showing favours to him of the English government, of whom, he said, he was unworthy to be a general, and who, with inconsiderable effort, could so easily and entirely crush him. After about three quarters of an hour's conversation I took my leave, and the Pasha immediately retired to his harem. As I was going with Mr. Aziz, Mr. Bogos followed me, and said the Pasha had ordered him to consult me on a subject which interested him deeply. He wished much to acknowledge the Prince Regent's kindness by some present; his finest horses he thought would be the best he could send; but he feared that such a proceeding might look like a presumptuous assertion of equality. I replied that I could have no doubt that the Prince, on the contrary, would recognize with pleasure in such an act a tribute of gratitude for the favours which the Pasha had received from him, &c. &c.

On my return from the Pasha, I received a visit from Mr. Macardel, the Austrian Pro-Consul, whom Mr. Rosetti had charged to pay me this visit, in return for mine to the old gentleman yesterday. One would think that Europeans in the Levant had subjects enough of ennui, without tiring themselves with compliments.

Next day I remained in my room writing all the day.

Thermometer
66.

Tuesday, July 18th.—Early in the morning I rode to Shubra on a donkey lent me by Mr. Bogos. My road lay along the rich banks of the Nile, which, though of a very fat soil, were at present uncultivated and barren, without a single tree. At Shubra I walked about the Pasha's garden, which, though it has existed only five years, is already very forward, and has many trees in it fifteen feet high. It abounds in every description of fruit trees that can succeed in this climate, but the walks, which are nothing but the bare ground, cover one with dust; and there is no place to sit down in, as there are only two or three kiosks of the Pasha, which are shut up when he is not there. I had here an amusing specimen of the indifference of Turks to any one's comfort but their own. Being tired with walking about the garden, I wanted to sit down, but found no means of doing so. On expressing (through a friend near me) my astonishment at the Pasha's garden being so comfortless, the gardener answered me, that when the Pasha came there, *he* could find means of sitting. I returned by the way of Bulac, where I was astonished to see parties of 2 and 300 Arabs passing, with drums beating and colours flying, on camels, donkeys, &c.; and I was told that immense numbers passed in detached parties yesterday, with the same ceremonies. I find, on inquiry, that they are all going to a fair, which is held at a village between Cairo and Rosetta, where is the tomb of a Mussulman saint. The detached parties are parts of each different tribe.

In the evening I rode to see the Nilometer, which is at the south-east extremity of the island of Rauda. I rode down the quay of Old Cairo, and crossing the small branch of the Nile (about twenty-five feet wide,) on my donkey, at a spot where it was nearly dry, entered a small village in Rauda, the only one in the island. I rode to a large building in the village, where I was refused admittance by the Arab porters, who were ordered, they said, to exclude every one, as the powder manufactory was in the same building. I was admitted, however, immediately on applying to the Turkish keeper of the powder magazines. The Nilometer is in a well about twenty-four feet deep; in the middle of it is a Corinthian column with a bar of wood laid across it at the height of twenty-two feet from the bottom, above which the water does not mount in ordinary years, but it sometimes flows entirely over the well. The well is about eighteen feet square, and in each side is a Gothick niche. The river has as yet risen only ten inches, so fallacious are the reports of its increase that one meets with in Cairo. It is at its greatest height about the fifteenth of August. It is late in beginning this year, and when it is so, the inhabitants expect a more considerable increase than usual. On the steps leading from the Mikias, (the building that contains the Nilometer is thus called,) to the river, the people of Cairo believe that Moses was exposed.

The Island of Rauda presents the most beautiful scenery in the neighbourhood of Cairo; it is a very

rich soil, sown with corn, maize, &c., and shaded by great numbers of palms and sycamores. Old Cairo is a wretched part of the city, containing about 2,000 houses. Its population, as well as that of Bulac, is included in my account of Cairo. I returned at sunset to Cairo, from which Old Cairo is distant three quarters of an hour.

Thermometer at
four P. M. 00.

Wednesday, July 19th.—Being unwilling to leave Egypt without a glimpse of the Red Sea, I had expected to set off for Suez this evening; but the preparations for my excursion could not be made at so short a warning as one day. In the afternoon I paid a visit to Signor Macardel, the Austrian Pro-Consul, and was introduced to his wife, who is thought to be the *Belle* of Cairo. What a *Belle*! Conceive a woman of common height, most inordinately fat, with a boundless face, pitted deeply with small-pox. She wore a thick turban, surmounted by a red cap, of which the top glittered with false jewels; her bosom was open as much as was decent, and a great deal more than was agreeable, and at her waist she wore a loose girdle of white muslin. She had had four or five children, whose birth gives little pain in this climate. The women of Egypt are up and sitting on the divan three days after child-birth: at this time it is usual for their female friends to visit them in bed, where they smoke and drink coffee, and fill the whole room with themselves and their smoke.

Thermometer
81.

Thursday, July 20th.—I was again disappointed in my hope of departing for

Suez to-day. Signor Mahrutki (a merchant of the country, who has extensive dealings with Jedda and Mocha, and, indeed, supplies the troops of the Pasha there with provisions,) told Mr. Bogos, that owing to a war between two tribes of Arabs, I should incur great danger in going to Suez without a strong escort, or a caravan: I must therefore wait for the latter. As Mount Sinai is only five days' distance from Suez, I cannot resist the temptation of visiting that celebrated spot. It may appear wrong in me to delay my return to Constantinople, but I am justified by the circumstances; for at this season there blow nothing but north winds, which would prevent my sailing to Smyrna in less than forty days: I shall probably be back from Mount Sinai in twenty-five days, and shall then have a shorter passage, in all probability by half at least, in the Archipelago. Now I had rather be suffering in the desert, than in a dirty Turkish boat, and the delay will be nearly the same in both cases. At noon I visited the Patriarch of Alexandria, who gave me a letter for the Monks of the Greek Convent on Sinai, which, as well as all Egypt, is in his diocese. There is also a Greek convent of Mount Sinai in Cairo, from which I procured another letter. From this latter convent the younger priests that inhabit Sinai, are from time to time relieved: the old ones remain on the mountain perpetually.

The next day I remained at home writing.

Thermometer
37.5.

Saturday, July 22d.—To-day gave a strong example of what I have before

advanced, that the thermometer in this country does not always agree with one's sensations. It did not rise high to-day, yet I have seldom felt the heat of Cairo more overwhelming; and several Europeans have observed the same to me. In the evening I rambled about the city with a friend: we passed through a small glass manufactory, (which is conducted by a native of Damascus, but nothing is made in it except small bottles,) to a mean little publick garden, which, however, if kept in any order, would be a pretty thing, as it abounds in sycamores, vines, lemon and orange trees, pomegranates, acacias, &c. &c.: though there are abundance of lemon trees in and about Cairo, none of that, in these climates necessary, fruit is to be got, except small unripe ones; the proprietors being afraid to leave them on the trees till they come to perfection, lest they should be stolen. Property of this open nature is equally unsafe in and out of the city: few of the Franks dare have a country-house here, as they would infallibly be attacked in it by the Turkish troops. Madame Giuseppe Bochter, wife of the Swedish Consul here, having rode one afternoon with her family to enjoy the country air in a garden near the city, was fired at there by a Turkish soldier passing, and wounded in the leg*; fortunately the wound was a slight one.

* After my return to Constantinople, I heard that this poor woman's daughter, (a fine girl about thirteen years of age) was atrociously murdered at Cairo in the spring of 1816, by a Turkish soldier, who sat smoking at the door of a coffee-

I have eaten in Egypt two fruits that I never saw before, the Indian fig, or prickly pear, and the banana, but neither of them appeared to me to have any great flavour.

The export commerce of Cairo consists almost entirely in provisions, which it sends all over Turkey. The chief articles are, corn, barley, maize, rice, beans, cecis, (a kind of pea, very crisp and good,) and flax; of all these it exports great abundance. The corn which used to be sacred to the supply of Turkey, the Pasha has of late years found it more profitable to send to Malta. Interest on money lent is taken at Cairo, commonly at three and frequently at five per cent. *per month*; and even this enormous profit is not attended with risk, for, so low is the state of *crédit*, that money is never lent unless a pledge be left double the value of the sum required.

I ought, perhaps, to give some description of the dress of the Arabs. The men wear a coarse white, red, yellow, or (if descendants of Mahomet,) green turban, and a blue cotton shirt; this is the whole dress of the lower orders, who wear neither drawers, trowsers, shoes nor stockings. The lower order of

house as she passed with her mother, and some other female friends, on her way to the bath. He walked up to her, drew a pistol from his girdle and deliberately shot her. No motive but cruelty or fanaticism could be assigned for the act, as none of the family remembered having ever seen the murderer before. He unfortunately escaped, though the Pasha (with whom the victim's father was a great favourite,) exerted every effort in his power to apprehend him.

women wear also nothing but a blue cotton shirt, which is open at the breast, and descends to the feet : their head is covered by a handkerchief of the same, and to this handkerchief at the forehead is suspended, by some ornament of gold, silver, or brass, a yatchmak (veil) of black cotton or silk, which covers all the face but the eyes, and descends to the breast, sometimes even to the knee. The higher class of women, both Mahometan and Christian, cover themselves on going out with a full cloak of black silk, and their heads and faces are enveloped in a spreading handkerchief of the same. Their shoes are yellow or red ; the former are most difficult to be got, and therefore most dear and rare. Such are the figures by which one is surrounded in the streets of Cairo. The crowds of donkeys are all furnished with thickly-stuffed Turkish saddles, ornamented with red leather and silk bridles. Many of them, furnished for the women, have saddles of a most unproportionably enormous height. The Arab children in Cairo wear silver rings on their ancles, with bells hung to them ; the women wear anklets without bells ; I have seen women with two or three anklets on each foot, of which the size and weight were considerable.

Thermometer
88.

Sunday, July 23d.—After writing all the morning I dined *chez* Mr. Bogos with Sheikh Ibrahim, who, in the evening, introduced me at the house of Mr. Aslin, the French Consul here ; he lives in the French quarter, which was once exclusively occupied by the merchants of that



W. Turner del.

WOMAN OF SICILY.



Published by J. Murray, London, 1840.

ARAB WOMAN OF CAIRO.



J. Galt sculp.

WOMAN OF MYCENE.



nation, but latterly since the diminution of their commerce, is mostly inhabited by Armenians and other Levantines. It has a small garden in it, now going fast to ruin, and enjoys the privilege of being the only quarter in which no soldiers are permitted to lodge. Mr. Aslin is a little *vif* man, with great volubility of conversation; he has been in Egypt eight years, the whole of which time he has devoted to the study of Arabick and Persian literature, and is a great proficient in both. Last year he sent to Mr. Liston the book of Genesis translated into Abyssinian, begging him to forward it to the Prince Regent, to whom it was addressed with a letter. He tells me that his instructor has since finished the whole Bible, which he (Mr. A.) has by him. The history of his studies in Abyssinian is interesting. When he came to Cairo, he found here, in great poverty and sickness, Abram, the old Abyssinian Christian, who had taught his language to Bruce and Sir William Jones. Mr. A. immediately got him assistance, set him on his legs again, learnt some Abyssinian from him, and set him about translating the Bible. I collected from Mr. A.'s conversation that the old man had done it all or most of it himself, for he said that during the last plague he brought to his door, (within which he was not admitted,) the last books finished. Poor Abram died of the plague here last May, aged 83, and was unhappy to his last moment at not being able to lay his bones in Jerusalem, which had always been

his fondest wish. Mr. A. said that he was a contented disinterested man, and was never prevailed on, without great difficulty, to accept money for his labours. Mr. A., like many French Consuls in the Levant, has not, owing to the disturbed state of France, received any of his appointments for the last three or four years; and, like all French *employés* in and near Egypt, he is a Buonapartist. After sitting with him above an hour, and taking a few turns in his garden, we returned to sup with Mr. Bogos. Sheikh Ibrahim felt himself very unwell this evening, not having yet got rid of a fever which he caught at Medina, where it confined him to his room three months. He is going to pass a few days with Colonel M. in Alexandria, where I sincerely hope he will be cured of it by the change of air.

Thermometer at *Monday, July 24th.* — At six o'clock I
 sap-set 98. mounted a donkey and rode to Shubra, the Pasha having this morning appointed Mr. A. to attend him there and exhibit the powers of his pump. The Pasha was arrived, and I found Mr. Cocchini conversing with an Englishman that moment landed, who, with ten assistants (nine Italians and one Englishman) is taken into the service of the Pasha to refine sugar, and, if possible, make rum, in Upper Egypt. Mr. A. came at eight o'clock, and with him Mr. Bogos, Signor Giovanni Bozaré (the Pasha's physician), Mr. Aziz, and Signor Basili Fahker, a man of the country, French Consular agent in Damietta. The ill-fated pump (which had already failed once before)

was set in motion, but would not work cleverly owing to one of the pipes being loose, and the Pasha began to distrust, not indeed the goodness of the machine, but the talents of the engineer. When government sends presents of this kind into barbarous countries, it is a pity they do not put them in the hands of a man who can either speak the language of the people, or is attended by workmen of his own. Mr. A. is an excellent mechanist, but no talent of his can give ability to Arab labourers, especially as he cannot speak a word to them except through an imperfect interpreter. He required ten days more to put it in order, which was granted *per force*. We wandered about all day in the gardens, pulled a lamb to pieces for dinner *à la Turque*, mounted into one of the apartments of the Pasha's kiosk, which was large and well furnished, and saw two unfortunate Arabs, who had received in the Pasha's presence 250 *hastinados* each (for cheating him in the measure of the corn which he had compelled them to sell him at his own price) yet were perfectly able to walk. At four o'clock we made our escape from the crowds of horses, *chiaoux*, *caffegees* and soldiers, that are always in attendance on a Turkish Pasha, and returned to Cairo, where I finished my day with Sheikh Ibrahim and Mr. Bogos.

Thermometer
82.

Tuesday, July 25th.—Mr. Bochter, the Swedish Consul, having sent me word last night that my friends Leedman and Richter were within a day of Cairo, and had sent forward their servant, who had arrived with the baggage, I hoped

the caravan would be delayed till to-morrow, as a day's delay might give me their company in my dreary and fatiguing journey. But I was disappointed, word being sent me in the morning to hold myself in readiness to set out in the evening; and though strongly inclined to the contrary, I took Sheikh Ibrahim's experienced advice not to incur a fortnight's delay for such an uncertainty. Accordingly, after taking leave, preparing water, skins, provisions, &c., all day, at half-past three I left Cairo. My only companion, besides my servant George (who was well pleased to perform so meritorious a pilgrimage, free of expense) was a Greek tailor from Adrianople, who had come to Egypt, solely to make this pilgrimage, and meant to indemnify himself for the expense of his journey by selling in Cairo a large quantity of pipe sticks that he had brought from Bosnia, and by carrying back to his own country the spices of Egypt, which sell there very profitably. He was a fat man of about forty-five; he bore the fatigues of the journey surprisingly well, was very cheerful, and by his oddities and his frequent quarrels with the Arabs (to whom he could not speak a word) very entertaining. He said he had made four visits to the Holy Sepulchre, the object of the last of which, within the last year, was to nurse his mother in her mortal illness, she having from motives of devotion lived there four years and died there eight months ago. His name was Γεώργιος Δημήτριος Ἐλενί (George Themetrius Eleni). I walked out of the city, not wishing to display my

bad camelship. I trembled for the provisions as we went along the streets, for the camel that carried them knocked his load against a wall, and knocked them off, but fortunately not a bottle was broke. I mounted out of the city; and no cockney ever excited more mirth by unskilful horsemanship than I by my *début* in riding a camel. After it had lain down, and I had established myself on its back, by way of showing my camelship, I leaned forward, thinking it would of course rise on its fore legs first. I was betrayed by my ignorance of the singular habit of the animal; it rose first on its hind legs, and threw me with some force over its head, to the infinite delight of the Arabs, who roared with as loud laughter as ever was excited by the mistakes of a freshman arrived at college. We left the city by a gate to the north, passed some Turkish tombs with cupolas, which I had not now time to examine, and a few fine gardens, of which the low walls bounded the road on each side; till at half-past four, we stopped at a village called El Haswar, from which the caravan was to set out. I looked round me in vain for a single house, but there was a great number of Arab tents, the collection of which was called a village. They presented a miserable appearance, being all made of goats' hair, and for the most part quite in rags, about eight feet long, six deep, and between six and seven high, open only on one side, and fixed in the ground by stones, and wooden pins. The land round bore the appearance of cultivation, but was now cracked

by drought and unsown. Here we remained some time to get dry beans for our camels (their ordinary food in the desert) and set off again at a quarter before six. The first part of the caravan had been gone on since four o'clock, and my Arabs wanted to stop behind to accompany the second detachment; but as this consisted of poor Arabs who would have stolen my provisions, water, and every thing they could have laid their hands on, I insisted on proceeding with the view of overtaking the party before, and was the more decided as every one assured me that for the first part of the road there was no danger. Accordingly at six o'clock we set out alone. The desert to the east of Cairo begins at an hour's distance from the city; within that hour the land bears marks of cultivation, but with the exception of the small portion laid out in gardens was now parched and unsown. At the second hour after leaving the city, we passed nine ruined villages, all reduced, I was told, to that state by the French, and never repaired since. These marks of revolutionary benevolence are indeed the chief memorials that the French have left behind them. At eight we stopt at the village of Kaffrel Yamoush, on the banks of the Nile north of Cairo, which we did not enter, but taking water from a cistern at its eastern extremity, left it at nine, just as the moon was rising. Hence we continued all night, suffering from the rude jolting of the camel's walk. We had four camels and two Arabs to take care of them. These men walked and rode on the baggage camel alternately, and I was

surprised (but practice afterwards taught me to do so myself) at the hearty sleep they enjoyed on the back of this animal, whose rough pace threatened to reduce me to a jelly. I did not however suffer so much as I had expected, being spared a great deal of inconvenience by a hint of Sheikh Ibrahim, to take a camel's saddle, on which by putting a bag on each side, I could change my position in three or four different ways, and this I found a great relief. At midnight we had to our left several sand hills*, between fifty and sixty feet high, accumulated by the wind in the course of years; but the road in general consisted of a plain of soft sand, scattered with small stones, very fatiguing to walk on, except where the track of the camels had worn a hard beaten path. This path is so strait and marked, that an unpractised traveller could have no difficulty in finding his way alone; it is indeed an astonishing proof of the regularity of the camel's pace. I have seen fifteen of these paths side by side running parallel to each other

* The story of the sands of the Desert being sometimes raised in such clouds by the winds as to bury men and even whole caravans, is quite a fable. Sheikh Ibrahim has particularly asked great numbers of Arabs, and all have laughed at the idea. He told me he has sometimes in a violent Kampsein wind seen clouds of sand very high, and thirty or forty feet broad, but they are carried past the traveller in an instant, and put him in no danger. Yet if an European asked an Arab whether they were fatal, he would answer "Yes," both from his love of the marvellous, and from his disposition to encourage any idea which would deter an European from visiting his country.

(even in their deviations from straitness) with mathematical precision. I often got down to walk to relieve myself from the intolerable jolting I suffered on the camel. The night was cool and refreshing, though there was not a breath of wind.

Thermometer

82.

Wednesday, July 26th.—The part of the desert where we were at dawn, half-past three, consisted of small sand hills, scattered with small tufts of sun-burnt grass, and parched weeds. Just as day broke, we came up with a poor camel, which having been taken ill, had been left behind by the caravan. Our camels were so frightened by the sight of it, that they turned back and ran towards Cairo with great precipitation. At a quarter past five, the sun rose and was by no means welcome, for there being no breeze at six o'clock, it became so burning as to overpower me completely, and I twice thought I should have fainted from the heat. At eight I saw a small animal about a foot and a half long, running slowly to hide himself in the grass, and on my asking what it was, the Arabs said a crocodile. This was one of the Arabs' tales of wonder, or perhaps they were quizzing me. It was probably a tortoise, and I was told, that there were many of them in the desert which feed on the weeds and grass; it certainly looked very like one. Overcome by fatigue and heat, I began to despair of ever reaching the caravan, and this weariness is always increased by the false reports of the Arabs who state the distance one has to go at one hour, when there are three or four; having no such things as

watches, they have no means of forming an idea what an hour is, but always measure their distances by days and half days. At ten we came up with the first part of the caravan, which being behind a sand-hill, we could not see till close to it. It consisted of about 1,000 camels, with a guard of eighty Turkish horsemen. It was a motley crowd of Turkish pilgrims and Arab merchants and peasants generally mounted on a camel with its ordinary saddle, but the Turkish women (of whom there were many among the pilgrims) and many of the richer Turks, rode in small square tents of wood covered with linen of different colours, of which two were thrown across the camel to balance each other, and one or even two persons rode in each. These are called howdahs. This is the easiest mode of conveyance on a camel that Arab ingenuity has invented. At the head of the caravan was a powerful Turk, a minister of Carasman Oglu, of Anatolia, who was going on the hadge, (pilgrimage) and I pitched my tent close to his, as the place where I should be the most free from disturbance. At the place where we tented were a few trees called in Greek *ἀμυρίαι*, and in Arabick a Sant tree, a sort of Acacia, with very strong prickles, and many plants of wild melons, which are of a yellowish colour and the size of an ordinary orange, but much heavier. My Arabs told me they were poisonous, and indeed I concluded no less from their being left to grow in such quantities untouched. I suffered very much from the badness of the water I had brought, which

had become warm, and from the newness of my skins, which were quite foul with a very bad smell. I was so disabled by the heat, that I could neither eat nor sleep, though very weary. I lay down however to rest on a small mattress, which the monks of the convent had lent me, and owing to my restlessness was not at all sorry when at three o'clock the signal was given for moving. All were ready surprisingly soon, and the order of the caravan was very regular, the camels walking in strings of from 80 to 100 (the bridle of one being tied to the tail of that before it) and the first one was led by an Arab boy. The heat was insufferable, and the reflection from the sands of the flat desert did not tend to diminish it. At sun-set we stopt a few minutes to gratify the zeal of the Turkish pilgrims who made their evening prayer. At eight o'clock we were warned that there was danger from the wandering Arabs, and the Turkish horsemen rode round to forbid straggling, and with their whips quickened the pace of the Arabs, who did not keep up. All night it was cool, and even cold. From noon to evening we had a slight north breeze, which ceased entirely at sun-set.

Thermometer

97.

Thursday, July 27th.—At dawn we were again stopped by the piety of the pilgrims. We were then near ten or a dozen Sant trees, and these, with five others, which I had scrupulously counted, were the only trees I saw on the road. As I did not join in the prayers, and began now to

be impatient, I pushed on. Hassan, my young Arab guide, was at first afraid to follow my hurrying orders, saying, that the Turks would bastinado him if he advanced before them; and when I overruled his fears, no newly-appointed lord chancellor ever wore a prouder look than that which he turned behind him and saw that he had advanced before the caravan with impunity. As soon as it was light enough, I saw the high rocks that overhang the west side of the Red Sea, and at sun-rise got a glimpse of the holy sea itself. At half-past five, being very impatient at the slow pace of the camels, and thinking Suez, which I saw before me, to be about half an hour off (for the desert, like the sea, deceives the eye surprisingly with regard to distance), I got down to walk. I was then opposite a small castle built for the protection of the caravan, and garrisoned by a few Arabs in the Pasha's pay. I walked (at my usual pace of three miles an hour) for two hours and a half, and was so exhausted by heat and thirst, that my tongue stuck to my palate, and I had hardly power to open my mouth. I then reached a small uninhabited house, on the outside of which was a cistern of water, of which I drank with avidity a copious draught out of a broken pot I found on the road. But what water! the smell and the taste were so insufferably offensive, that could I have conceived any thing so disgusting (for it looked quite clear), I would have preferred enduring the agony of my thirst to drinking it. As Suez, however, appeared now close before me, I mustered up all my courage

and set off again. Never do I remember being so completely exhausted by three hours' labour, and my fatigue was increased by the softness of the sand, of which I had to walk over several small hills; and above all, by having my object apparently close to me all the way. Many Turks and Arabs passed me on the way, but not one of them offered me a lift, nor could comply with my anxious entreaties for water. At length, to my delight, I reached; at half-past eight, the broken walls (here about twenty feet high) of Suez; and passed under a ruined gate, at which were sitting a dozen Arabs; one of whom promised, for a bagthish of five paras, to conduct me. I followed him through a small plain just within the gate, to the house of Mr. S., the English agent lately stationed here, for the assistance of the trade expected to be carried on between India and England through Suez, the failure of which I have mentioned, whom I found in a miserable room, with bare dirty walls, and a mud floor. Immediately on arriving, I vomited the filthy water which I had drank half an hour before. And after waiting a quarter of an hour for George, and eating a water-melon, of which I brought a dozen from Cairo, I lay down in Mr. S.'s bed; and slept soundly till three o'clock. Mr. S.'s prospects being entirely destroyed by the Pasha's forbidding the vessel, mentioned in page 326, to come up to Suez, and I having brought him a letter from Colonel Missett; notifying the cessation of his functions, he readily agreed to accompany me to Mount Sinai, and thence

back to Cairo. George bought us, at the bazaar, some mutton which the caravan had brought from Cairo; and we dined off it with tolerable appetite. But nothing could reconcile me to the water of Suez*, which is all of the same description as that which I drank during my walk. This, however, is kept two years, and having then lost great part of its bad taste and smell, and become almost drinkable, is sold very dear, *i. e.*, about three paras the pint, in the bazaars. There is a very good well at a spot called Mabaouc, about five hours from Suez, to which the Aga promised to send for water for me; but either he forgot his promise, or the Arabs were too lazy to go. At five o'clock I went to the Aga, and delivered him a letter from the Pasha, which Mr. Bogos had obtained for me. He received me very civilly; and offered me every assistance, saying, that he could ensure my safety as far as two months' distance from Suez, but here I suspect he overrated the Pasha's power. His house was small and mean, and his servants few. All his women died of the plague four months ago. He had only ten soldiers under him, for the Turkish soldiers will not live at Suez; except a few, who have not a para, and therefore come here, where they stop till they have got money enough to buy clothes and arms,

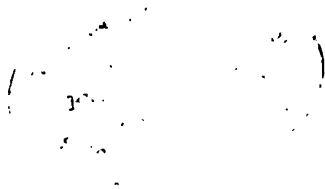
* Sheikh Ibrahim tells me, that Yumbo, Jedda, Tor, and Yemen, are all the same kind of places as Suez. Tor and Yumbo have good water. That of Jedda is as bad as of Suez, but the richer inhabitants have all cisterns in their houses to catch the rain-water.

and then, in spite of all orders to the contrary, return to Cairo. One of them last week in beating an Arab broke his arm, and when on complaint being made, the Aga desired him to account for his outrage, answered, that he should not have done it if he had not had sufficient reason; and this was all the satisfaction the injured party could obtain, the Aga not daring to pursue the matter further, lest the soldier should leave him, and punishment being out of the question, as he of course would be supported by his comrades. From noon till evening to-day we enjoyed a very fresh northerly breeze, and the night was quite calm and cool. My plan originally was to go from Suez in a boat to Tor, whence there is only one day's journey to Sinai; but I find that I must give this up, for there are very few boats here, and the Arab masters of these are so lazy, that they would not carry me unless tempted by an exorbitant sum.

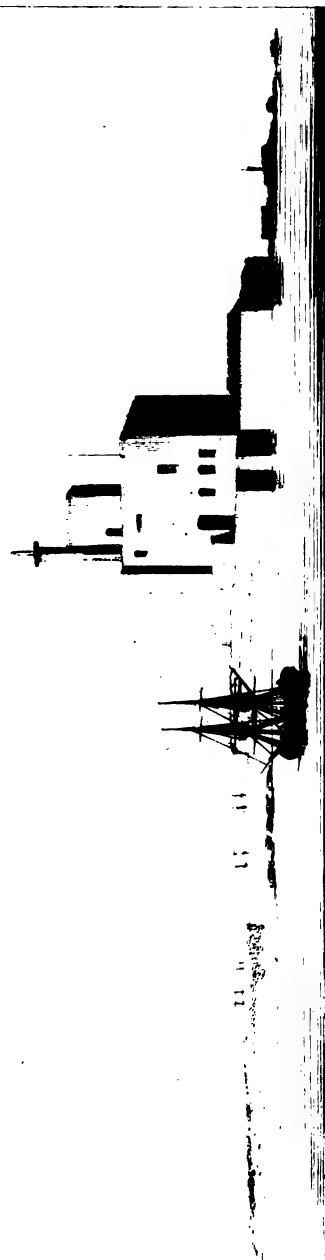
Thermometer

55.

Friday, July 28th.—This morning we received a visit from Signor Michael Manolli, an old Greek merchant, who speaks a little English, from his having long been an English agent, in which capacity he enriched himself considerably during our operations in 1801. As he has been here forty years, I reasonably expected that he could give me the best information about the place, and I put together my few observations respecting the locality, and his on the population and commerce. Suez is situated on the northern extremity of the Red Sea, nearer the west side than the east. To the east of it



Nº 1.



Nº 2.



Drawn by W. Turner.

London. Published by J. Murray, 1822.

Engraved by J. Clark

Nº 1. PORT PHILIP OR CITY OF PHILADELPHIA. Nº 2. CITY OF PHILADELPHIA.

the sea runs down to the straits of Babel-mandel, and to the north of it is a small arm, of which the tide flows and ebbs so considerably, that at low water the camels wade it. Niebuhr brings this arm, in his map, round to the north-west, whereas it is strictly confined to the north. Those who reduce the passage of the Israelites to a mere manoeuvre of Moses, contend that the army passed over this arm at the beginning of the flowing of the tide, which, so well had they timed it, overwhelmed the ignorant, or incautious, Egyptians. This theory is improbable, if not impossible, for the following reasons. It cannot be supposed that Moses knew the ebb and flow of the sea here better than the Egyptians, or that the Egyptians would have been so imprudent as to incur the risk of drowning by following him through the water, when (having over his timid and fugitive companions the advantage of horses and chariots) they could so easily have overtaken them by going only six miles round. The Mahometans and Greeks in these quarters believe that Moses passed at the sea near Suez, but do not do away the miracle by placing the passage over this arm of the sea. *Passé pour cela ;* Their authority is not very decisive. Of one point I was universally assured, that the Red Sea is no where passable by fording, except at this arm of it. The western coast here consists of very high and rugged grey rocks; the eastern coast here is flat, but more south it is also high and mountainous. The town enjoys

hone of the advantages of being on the banks of the sea*. Though there is great plenty of excellent fish near, the infamous laziness of the Arabs prevents the inhabitants from getting them except on a very few days in the year, when these sluggards condescend to go out and lay their nets; indeed, there are not above fifteen boats in the place. There are immense quantities of shell-fish, which I found excellent, and on a high tide they are thrown on shore in abundance; but the people are too indolent even to pick them up. In the months of May, June, and July, there blows always a high wind from the northerly; I am told that for the last three months there has been no other wind for a single day. In March and April, this town, as well as Cairo, is afflicted by incessant *kampseins*. The *kampsein* winds in Arabia are by no means regular in their direction; they sometimes blow from the east, sometimes from the south, and sometimes from the west. The northerly wind would be very refreshing, if it did not fill the town with clouds of sand from the surrounding desert; it has no regular time for blowing, but rises sometimes in the day, and as frequently in the night.

The town consists of about 500 stone-houses, of which something more than half were utterly ruined

* I was told in Egypt, that half an inch of snow has lain on the coast of the Red Sea in a severe winter; but I do not believe it, for it was not confirmed to me at Suez when I asked if it were ever cold there.

by the French, and have never been repaired: of these only six are Christian, and they all Greek; but it is almost always full of the Turkish pilgrims, who come here on their way to Mecca. Above 500 came now in the caravan which brought me, and there are above 1,500 in the town, who are all scattered about in tents, there being no houses to receive them. It is a curious sight to see them praying in long lines of twenty or thirty together*. Here they must stay till the wind allows boats to come from Tor to carry them down, for there is now here only one boat (called a Dow) of about forty tons, and about 150 feet long. These wretched fanaticks are indeed badly used by the Pasha, who, with true Turkish benevolence, takes no pains to provide them with boats or any other accommodation, and owing to these delays, many of them have

* They were all middle-aged or old men. This constitutes a great difference between Christian and Mahometan pilgrimages in this country. Among the Greeks at the Jordan were many boys, and even some children in arms, who will for the rest of their lives enjoy the reputation of pilgrims. But the Turks do not set out in general for Mecca, till they have attained at least mature manhood. I remember shortly before I set out for Jerusalem, I was talking with the chief Douanier at Constantinople, who gave me a letter of introduction to a friend of his at the former city. He asked me the object of my going there. As the Turks cannot conceive the objects of travelling, I answered, I was going to perform a pilgrimage. He asked me how old I was; and when I told him twenty-two, he replied, that I was too young to perform my pilgrimage, in a manner satisfactory to the Deity, who could only wish for that homage from men of mature years.

exhausted the money and provisions they have brought with them; even before they arrive at Mecca; and as this is not a country of credit or of charity, these in general perish miserably on the way. The plague raged here lately for a year; (it ceased only ten weeks ago), in which time it carried off 1,500 souls, almost all of whom were strangers from Tur, Jedda, Yemen, &c. It came from Gaza, whence, as well as from Jaffa and Jerusalem, come frequent caravans bringing oil, tobacco, and soap. Suez produces nothing, being on all sides surrounded by the Desert. The clothes and even the provisions of the inhabitants are all brought from Cairo to the last loaf. Of course its commerce must consist only of importation for consumption and of commission. There are only eight principal merchants of whom six are Greeks and two Turks. The commission-trade is exclusively from Jedda. The houses here forward Indian goods (brought by sea from Jedda) to Cairo by the caravan at a very moderate land-carriage, eighteen or twenty paras the cwt. They are there paid for in specie or barter, which is sent through Suez to Jedda. Nothing can equal the laziness of the Arabs here: they live by serving the richer inhabitants, and by bringing water to the town mostly from a fountain or well, about half an hour distant, on the other side of the arm of the Red Sea. They drink wine freely, and differ only in character, as they come from Egypt, or from the Desert. I was astonished to hear many of them speaking words of

English. This is also common in Cairo and especially in Alexandria. Take it for all in all, Suez is indisputably the most miserable place I have seen in the Levant. Its only gate is to the north-west : it has three cannon mounted near it, and there are eight more on the banks of the sea. In its present state fifty men could take it with ease. Nothing but that settled passion for money, which so eminently distinguishes a Levantine, could induce a man to live here.

In the morning early I bathed in the arm of the Red Sea, which appears to be no where very deep, as I swam to the middle of it, and could always find bottom by letting myself drop with a little exertion*. I derived little enjoyment from the bathing, for my feet were so cut by the coral plants at the bottom of the water, on which, not being aware of them, I had firmly trodden, that, on coming out of the sea, I found them covered with blood. The burning sun kept us in-doors all day, and I amused myself by reading Mr. Aslin's Niebuhr, which he had allowed me to bring from Cairo. We had all day a very high north-west wind, which rose at ten in the morn-

* I brought away a bottle of the water of the Red Sea for analysis, of which the following was the result:

One hundred parts yielded by evaporation five grains of solid contents, and these consisted (as far as could be computed from operating on so small a quantity) of the following ingredients:—

Muriates of lime and magnesia..... $\frac{1}{2}$ of a grain

Muriate of soda $2\frac{1}{2}$ ditto

Sulphate of soda..... 1 ditto

Ditto of lime a minute quantity.

ing, and blew all day in such furious gusts, as to burst open the windows and trouble us excessively. In the evening we called on the Aga (whom, owing to its being the Turkish sabbath, we could not see in the morning), and found in his room Carasman Oglu's minister, who has been received here with Turkish honours, and was saluted by the caanon on his arrival yesterday. The room was filled with his servants, and a few dark-looking Arab Sheikhs, to whom, on my mentioning my wish to set off for Sinai, the Aga spoke and made arrangements with one of them, telling him, that he must answer with his head for our safety. It being too late to have camels to-night, I agreed to set off to-morrow. On our return home the Sheikh* who had agreed to conduct us, followed us to look at our baggage, and fix on the necessary number of camels. We agreed for six—two for Mr. S. and myself, two for George and the Greek, one for the baggage, and one for the Sheikh, whose dignity would not admit of his walking. This Sheikh was a dark-looking man of about fifty-five, whose matted half-grey beard hid one-half of his face, and almost all the other was covered by his large yellow turban, which hung over his eyes. When he left us, we walked a little on the north coast of the Red Sea, and I picked up a few shells, of which great abundance were lying round us. Three or four Arab

* Sheikh is a title given among the Arabs to those who are remarkable for age, piety, or knowledge. It is also a title of rank; the head of a village is called the Sheikh; this latter quality obtained it for my guide.

women were bathing naked in the sea, whose idea of modesty amused me extremely, as it prompted them to run out of the water to hide their faces, which Mahometan women are strictly enjoined to hide from men, and *à fortiori* from Christians. I have more than once been diverted by the same female precaution on the Nile. In fact, the reserve of the Arab women proceeds not from principle, but from fear. One of them at Cairo, who came to wash for Mrs. Belzoni, immediately on entering the house stripped herself naked; but when the Arab water-bearer knocked at the door, huddled on her clothes in a fright; she drank wine in the house freely. We stopt a few minutes to look at an Arab tomb near the sea. It was simply a small square building of stone falling to ruins, and the grave, like a Turkish one, with a carved stone-turban, was inside. At night my rest was somewhat disturbed by the vermin usually swarming in a Levantine-house, and by the noise of the Turks.

Thermometer
98.

Saturday, July 29th.—In the morning the Sheikh came to make his bargain about our *montures*, and I was astonished to see him salute me by kissing my hand, a compliment which I never before saw a Mahometan pay to a Christian. But avarice has, if possible, stronger hold on an Arab than on a Turk. As I wished to perform the journey as expeditiously as possible, I bargained for dromedaries instead of camels, and agreed to give 300 piastres for six dromedaries to go and return. This

was not dear, considering that the price of a dromedary from Cairo to Suez is twenty-five piastres, and that provender coming from Cairo is of course dearer here than there. I gave half immediately, and engaged to give the other half on my return. I was also to furnish provisions for the Sheikh and two Arab Kairadjees (guides). What was necessary for this was flour, honey, and butter ; but as Sheikh Ibrahim had advised me to do my *possible* to keep these Arabs in good humour, as being of Sinai, they do not much fear the Pasha, I added to these tobacco and coffee. At ten, the high northerly wind rose again and blew all day, but ceased in the evening. We called on Signor Michael at ten, who gave us some excellent pickled ginger, brought from India, through Jedda. Quantities of tamarinds are imported to Cairo from Jedda, through Suez, but these are not accounted of the best quality. The heat kept us in-doors all day, and we were getting ready and filling our water-skins with as good water as we could procure. At seven we loaded the camels, and set off. We were forced to go round the arm of the sea (a circuit of two hours), as the tide was now at the full, and though it would soon ebb, the Arabs said it was dangerous to pass it in the dark, and we could not wait for the moon, which would not rise till late. We paced slowly along the desert, which, except on the beaten road, is of soft sand full of stones. At eleven being tired of the dromedaries' pace, we got down to walk, and after walking about twenty minutes, and not seeing our

party behind us, supposed they were delayed by something, and sat down to wait for them: at half-past eleven the moon rose, but did not shew them to us. We now began shrewdly to suspect we had got off the road, and were immediately convinced we had by the report of George's pistols. We crossed in the direction whence came the sound, and found the party waiting for us at a short distance. Our Sheikh advised us not to quit the party, as some stray Arabs might molest and plunder us, if he were not with us. We mounted, and having now the moon to guide us, quickened our pace to a trot. An hour after midnight, we came to the Wells of Ayoun Musa (Well of Moses), standing in a valley bearing the same name, (in which were several Sant trees); the water of it is as bad as that of Suez. The wells are in the state in which nature formed them, not being at all built upon, and being quite choked with mud. The people of the country say, that the water was formerly good, but that the English spoilt it to annoy the French; such frivolous excuses do they make for their laziness. Round the walls were sleeping about twenty Arabs, to one of whom being awake our Sheikh spoke about us. Our Sheikh being in the service of the Greek convent of Mount Sinai, has acquired the name of *Διάκος*, *Thiakos* (a deacon), and is by this name known among the Arabs, who, however pronounce it like Yakoob, (Jacob).

Thermometer at *Sunday, July 30th.*—At dawn we
 sun-se 93. found ourselves on the banks of the sea,

pacing, as usual, a road of soft sand, with many small stones, and here and there some Sant trees, and great numbers of bushes of broom, called in Greek *σπάρος*, of which the camels are excessively fond. The hours from dawn to sun-rise are delicious; but an hour after the sun is risen, the heat becomes insupportable. We now began to be heartily tired, and our fatigue was increased by the ignorance or artfulness of our Arabs, who kept on telling us we should stop at most in half an hour, when one or two hours passed, and still we were undergoing the operations of broiling in the sun, and pounding by the jolting of the dromedary, till we were quite exhausted. At length at half-past nine, we stopt at a spot called Apousfera, on the banks of the sea, abounding in small trees of broom not more than ten feet high. There were two wells, one of dirty water for camels, and one reserved for men. These wells were neither of them more than six feet deep, and the water at bottom not more than six inches, but constantly springing. The water was well-tasted, but by no means clear. We had still before us the high rocky mountains to the east of the desert which we were traversing. The sand of the desert I every where observed to be remarkably fine. We immediately put up our tent, (with which Mr. Bogos had furnished me,) and being quite exhausted, could hardly snatch our dinner, before we fell asleep: I did not see the thermometer at noon, but by analogy with the evening, and by our feelings, it must have been above 100. At night

we had a fresh northerly breeze. Our Arabs said we could not set off before the moon rose, as the road here was easily lost, owing to the number of bushes. Accordingly we enjoyed a comfortable sleep at night, which, owing to the coolness, is infinitely more refreshing than in the day. This indeed is the only day I remember to have got a continued sleep in the day-time, the heat generally rendering it out of the question. Our camels, or rather dromedaries, were not sorry for our stay, having before we set out again, eaten the leaves of all the bushes near us.

Thermometer
102.

Monday, July 31st.—The moon rose at midnight, but as we were all asleep when it appeared, we did not move till half-past one. The first two hours we rode along a hilly plain, covered with bushes, and then came to a sandy stony flat. At day-light we had round us the prospect of sand hills near, and high mountains in the distance; the sand we were riding on was mixed with a stratum of marl, which greatly improved the road. At seven we passed a camel left on the road with its throat cut, which, as usual, frightened our dromedaries. Soon after we overtook three Arab boys of about nine, twelve, and fourteen, who were running along cheerily under a sun so burning, that I could hardly sustain it riding, and carrying bits of the dead camel's skin to make sandals of. They belonged to a caravan of Arabs from Tor, returning home from Cairo, which we overtook soon after: it consisted of only about twenty camels. As we approached

our destination, we were surrounded by high sand-hills, worn by the mountain streams, (of which there was a large bed near,) or by the wind, into various shapes. Some were like castles and forts, one exhibited the exact appearance of the second pyramid, with the outer coating at top; and one was so like a ruined ancient building, that I was very near riding up to examine it. On our road here were large masses of white stone, so smooth that they appeared as if polished by the stone-cutter: at half-past nine we stopt at Garandel, a valley covered with wild palm shrubs, and bearing a few palm trees, with great numbers of bushes of the Sant tree: near it is a well of bad water, of which the taste is quite bitter. As we had shade in the morning under the bushes, we did not pitch our tent till noon, when the heat was excessive; we had a very high northerly wind, which blew in sudden and most violent gusts, at moments was as hot as the siroc, and filled our tent and clothes with sand. Garandel is far from the sea, Niebuhr's map has laid it down correctly; I climbed partly up the mountains round, which are composed of a brown soft rock, that is every where crumbling down; I was sorry that my thermometer went no higher than 111, as I was thus unable to judge of the temperature of the atmosphere in the sun, and of that of the burning sand, on which it was very painful to us to set our naked foot. Having heard much of the accuracy of the Arabs in marking the position of places in the Desert, I tried one of

them by asking where Mount Sinai was, and on comparing his account with my compass and Niebuhr's map I found he was exact to a point. To-day, fatigued as we were, we could not owing to the heat, close our eyes for a moment, and the bursts of wind rendered our tent absolutely useless. At half-past five we set off again. We passed the curiously-shaped sand-hills, and for the first three hours rode over a road formed of white smoothed stone, like that of the morning. All round us were sand-hills, and our horizon was formed of brown rocky mountains. After passing the stones, we came to an excellent beaten road of sand, mixed with small stones. At half-past eight we passed the small caravan for Tor, which had stopt to rest for the night. At midnight, finding it impossible, from our want of rest in the day, to keep our eyes open, and being every moment in danger of falling off our dromedaries, we stopt to sleep on the road. I spread a small counterpane that I had brought with me, not being able to spread my mattress on a dromedary's saddle, and in a few minutes fell into a sound sleep.

Thermometer at half
past ten A. M. 94.

Tuesday, August 1st.—We had intended to proceed after but one hour's rest, but our Arabs having fallen asleep too, none of us woke till half past three; when I rose shuddering with cold and damp, and we immediately set off, just as day was breaking. Till sun-rise we continued on the open plain, but then found ourselves in a narrow pass, between mountains of a blue slatish stone,

crumbling down in thin flakes, and often in large masses. These mountains, (like all we had yet seen in the Desert,) were from 200 to 400 feet high; and here the excavations and projections in them formed figures, which, at a little distance, looked like men, columns, (I even made out Corinthian and Doric, &c.) At eight we saw before us the valley which was to be our resting-place: it was full of sand-hills, worn into different shapes, and shut in by crumbling mountains of bluish and reddish rock, which, from its softness, and being distributed in thin flakes, bore the appearance of slate. After riding down a long hill, of which the descent was very gentle, we reached it at half-past nine. The valley is called Nasba. As we found an overhanging rock that afforded us extensive shade, we did not pitch our tent. There was a well at a short distance, to which we sent our camels, and found the water very good. On this soft rock we found cut the names of several Greek pilgrims, some of so old a date as 1670; and their having remained so long in legible character on so frail a ground-work, is a surprising proof of equality in the climate. Among the masses of rock fallen from the mountains in every direction, I remarked several pieces of close-grained red granite. Our last night's road was plentifully scattered with Sant trees, and bushes of broom; and there were a few of them round us in the valley. After breakfasting, we lay down to sleep, charging one of our Arabs to watch, as we saw a scattered caravan passing, who might have taken advantage of

our eyes being shut, to plunder. When we woke at half past three, we found that *Thiakos* had dressed himself in a crimson-coloured *benisch*, in order to enter with proper *éclat* into his village, where we were to pass the night. We mounted at four, and proceeded through a narrow valley, closed by high mountains of brownish and reddish rock, crumbling in flakes, and scattered with many pieces of fine-grained red and grey granite, till at five we stopped at the village of *Abornaruc*, consisting of only nine small Arab tents, made of goats' hair, of which that of our conductor was the chief; it consisted of two apartments, of which one was kept empty for us. Here we got a good supper of milk and boiled kid, and slept well in spite of a very high northerly wind, which, after it had been calm all day, rose in the evening, and blew all night in sudden and violent gusts. Our Sheikh had two wives, who were in the next apartment, divided from us by a partition of goats' hair, and two children. He told us that he wanted very much to take a third wife, but was not rich enough. There were a few goats and sheep, who were constantly coming into the tent to see what they could steal. They frequently crawled over us, and were once accompanied by a donkey, who woke me by stumbling and falling on me.

Thermometer

96.

Wednesday, August 2d.—We rose at day-light, smoked and took coffee: ten or twelve friends of the Sheikh came from the tents round to smoke their morning pipe with him; among

there was a man, who, having been blind from infancy, was supported, (but not suffered to marry,) by the charity of the Arabs of his village, and this, *Thiakos* told me, was the common practice. At half-past five we mounted and rode through the same scenery as we had round us yesterday evening, i. e., a valley of loose sand, with many stones, among which was much granite, shut in by high mountains of brown rock, falling in flakes. One mountain before us was so completely white, that we thought it must be covered with snow, and were refreshed by the very sight of it; but on approach we found it to be entirely enveloped in a cloud of white vapour, which dissipated gradually as the sun got warmer, and was not completely dispersed till an hour after sun-rise. At eight we saw on the road some Arab tombs, which were merely heaps of small stones stuck in the ground, to mark the sepulchre of a person above the common rank; and the graves of the vulgar had only a small stone at the head, and another at the foot. At half-past nine we saw another parcel of them, of just the same description. At a quarter before ten we passed half a dozen sheep lying under a prickly acacia (*Sant tree*) tended by two young girls belonging to our Sheikh's village, who had thus strayed four hours and a half from home, and they frequently ramble greater distances than this to find pasture. At half-past ten the sun being too burning for us, and too perpendicular to have shade under the brown rocky mountains, we stopped under a spreading acacia tree, (always the thorny acacia, I saw no other

in the *Désert*,) where we dined, and stopt till one. On this tree, and on several others to-day, we found large pieces of gum-arabic*, which the Arabs gathered and sucked with great relish. The wind had fallen this morning at sun-rise, but rose again at half-past nine, and blew high the rest of the day, in general cool, but at moments burning hot. At one we mounted again, and rode through the same valley, surrounded by the same brown and reddish mountains, which appeared to be or have been volcanick, on an excessively stony road, strewn with much red and grey granite, and with beautiful stones of all colours, curiously marked by nature. At half past three we crossed a small and low mountain, on the other side of which we came to an elevated sandy plain, where at half past four we passed another heap of Arab tombs, and at a quarter before six we stopped at the end of this plain, under a large bush of broom, which afforded shelter from the wind to us, and food to our camels: our provisions, not at the outset very various, were now at a low ebb, but we supped heartily off bread, Cairo cheese, like soap, and lay down, as we thought, for one hour, but not being woke by the Arabs, slept soundly for six.

Thermometer 85.
at sun-set 71.

Thursday, August 3rd.—We mounted two hours after midnight, and travelled over a stony elevated plain, surrounded by moun-

* The gum arabick gathered in this desert, says Burckhardt, is all exported to France.—*Travels in Nubia*, 4to., page 317.

tains of brown rock, disposed in thin flakes crumbling down, and full of broom and Sant trees. The moon rose at three, and half an hour after, day broke. Towards sun-rise our road became rugged and hilly, and at half-past six we passed another heap of Arab tombs. These last our Sheikh said were modern, whereas he had represented all the others as of old date. If this were true, their exact similarity shows how little customs change in this country. At eight we mounted the high ridge, of which Mount Sinai forms a part. At the foot of it was a spot marked by large square foundations in some forwardness, on which Thiakos told us, and the monks afterwards confirmed it, it was at first intended to build the Greek monastery. At the beginning of the ascent was a mountain stream, of which the effects were very visible on the smoothed rocks around. The scenery here was stupendously fine. The high mountain was of grey rock in general, but at its foot were lying large masses of red and grey granite. Immense masses of the grey rock were lying at the foot of the mountain as fallen from the heights, from ten to twenty-five feet high, and from ten to fifteen wide and deep. These were hollowed frequently in various shapes, probably by the water falling from above. Many of these fallen pieces were cleft by some natural shock, as smoothly as they could have been cut by a saw. The road was almost impassable, being frequently obstructed by a mass of rock projecting three feet above it, over which it was necessary to step; we



Printed by J. Clark

Published by J. Murray, London, 1850.

W. Courtenay

THE NATIONAL ARCHIVES

were of course forced to descend and walk, for camels are very bad goers over mountains. The descent of this road was a slope rather precipitate, but not dangerously so. The only vegetation we saw in these mountains was the wild fig-tree, wild palm shrubs, small wild blue flowers and bushes of broom. After proceeding on this wild region two hours, at ten we got sight of Sinai, a grey rock of commanding height, almost perpendicular, and in shape almost pyramidical. At eleven we crossed a small plain (on which the Jewish camp is supposed to have been stationed while Moses ascended the mountain) from which we first saw the large convent—before hid by a small ascent at the end of the plain—with a small garden before it, and three others at a small distance to the right. The convent stands on the east side of Sinai, at the foot of it, in the valley formed by that mountain, and another of the same ridge opposite, so that the rocks overhang it on the east and west sides. Just as I entered the valley of the convent, my eye was caught by a beautiful lizard, whose head was marked with green and his body with red. I secured it by means of an Arab, to whom I promised a bagshish of ten paras, and brought it away in spirits. At half-past eleven we stopped at the foot of the convent's high wall, and after having explained to the monks who we were, were drawn up to a window by a thick rope with a noose at the bottom to sit in. We were received very kindly by the superior and other monks (the bishop was absent) who were delighted to hear me

speak Greek, and to whom I delivered letters from the Patriarch of Alexandria, the Aga of Suez, and the monks of the convent of Mount Sinai, in Cairo. We immediately began dining and sleeping, being very heartily tired and willing to taste the delights of arriving. We enjoyed the air round the convent, which, from its elevated situation, is delightfully cool.

Thermometer 64.
at sun-set 73.

Friday, August 4th.—I was writing all the morning, except during half an hour that we received the visit of the superior of the convent (the *Δίκαμος* as he is here called) who asked me many questions about the names stuck up on the wall, among which were those of Messrs. Gally Knight, and Fazakerley, with two French travellers (*Membres de la Commission des Sciences et des Arts*) in 1801, and a German one. There were great numbers of names of Greek pilgrims: he showed us specimens of talc found in the neighbourhood, by the Arabs, and of several pieces of heptagonal crystal, and brought me a folio Hellenick testament, printed at Frankfort, in 1597. We dined off tomatas, gourds, and a few barmias, an herb of a singular taste, of the size and shape of a small girkin, the same as in the West Indies is called oker) and then descended to see the church, of which Pococke has given a full and accurate description; it is built by the same hand as the convent, is in the usual style of Greek churches, and is certainly very superb. Its pavement is a mosaic of fine marbles of different co-

lours, of porphyry, and of verd antique. It is lighted by above forty silver lamps, and its walls are covered with pictures of Saints much better executed (because painted in Russia) than is usual in Greek churches; some of these are very amusing. There is one of Saint Christopher with a dog's head, as, said the Greeks, were all the men of the country where he was born.—One of men ascending to heaven on a ladder, and angels pulling some of them down.—One of the last judgment, in the back-ground of which are fishes casting out men (the sea giving up her dead) and in front an angel weighing men and devils, carrying the light ones into the mouth of a large fish. There are at least a dozen of the Virgin, and many of Christ, and John the Baptist. Seeing a large silver hand stuck on the side of one figure of the Virgin, who had besides two painted ones in the picture, I asked what it meant, and the Caloyers told me the following story. A monk was preparing to leave the convent; one day, while he was standing alone in the church, near this picture, the right hand advanced and boxed his ear. A voice then issued from the lips reproaching him for wishing to leave the convent, and commanding him to stop and die there. He obeyed, and in sign of submission and gratitude, made an offering to the Virgin of this silver hand. The roof of the church is painted light blue, with holes in the middle for ventilators, which are ingeniously made into a sun, moon, and stars, neatly gilt. The altar, divided (as in all Greek churches) by a screen from

the church, is very handsome, and above it is a figure of Christ, and another of the Virgin represented in mosaic as large as life. There are also the pictures in mosaick of Justinian and Theodora. On a table near the altar is a box containing, say the monks, the bones of St. Catherine, and in the church are a great many representations of her flight to Sinai. There are also many of Mount Sinai and the convent, on one side of which are represented processions of priests coming out of the convent, and on the other (I do not mean that the canvass is painted on both sides) Arabs firing at those who are hoisted up by the rope. Behind the altar is a small chamber, in which is a small altar built—they say—on the spot where stood the bush on fire from which God spoke to Moses. This chamber is lighted by ten silver lamps, and under the altar are three more. The altar stands in a little recess, the top of which, shaped like the half of an egg, is ornamented with unmeaning mosaic. This chamber, like the church, is full of pictures of the mountain, the convent, and saints: Sta. Catharina forms a prominent feature in all the views of the mountain to which, in the pictures, her body lying on the top is nearly equal in size. The priests and pilgrims on coming into this chamber always pull off their shoes because Moses was commanded to do so. In the evening I went to walk in the garden attached to the convent, which is entered by a subterraneous passage, secured with an iron door. It is small, but well cultivated, and the soil, though light, is productive. It

bore a number and variety of trees—apricots, almonds, pears, apples, cypresses, vines, olives, oranges, and lemons, but the two latter were nearly ruined by want of rain, of which there has scarcely been a drop for the last six years. In the garden is a well of water sunk, I was told by an English Milordos, who came here fifty years ago; he made them two more inside the convent, thus doing them immense service, for before they were as absolutely dependant on the Arabs for water as they still are for provisions, and the water of these wells is delicious, being clear as crystal, and cold as snow. I have tasted none so good in Egypt, but the monks here say it is heavier, and therefore less wholesome, than the Nile water*. There is another descent by a rope to the road, from this garden wall, which is much lower than the convent window, that frightens one to look at its height. The garden is cultivated by a young lay brother, an ignorant vulgar looking fellow, who had been a sailor, and had made himself a caloyer, he said, to enjoy a quiet subsistence without hard labour. We supped off

* The Nile water is considered so wholesome, that Mehemet Ali always had it brought to him, during his campaigns in the Hedjaz. This is a favourite indulgence in these climates among barbarians, who disregarding the cost of labour, will have luxuries, whatever toil is required to obtain them. Thus it appears from Pietro della Valle's Travels, that the water of the Ganges was brought to the Mogul wheresoever he was, and Herodotus tells us (Book i, chap. 188) that the water of the river Choaspes was always carried to the King of Persia, however distant he might be from it.

eggs, and Cairo cheese, which they keep soft by steeping it in oil, and went to rest early to prepare for the morrow's fatigue.

Thermometer top of Sinai, 72.
of Horeb, 77. In garden
lower down, 79.

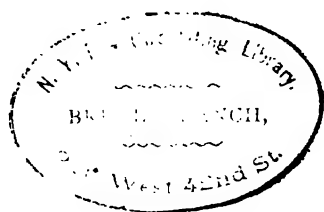
Saturday, August 5th.—We left the monastery at five, with two caloyers and three Arabs, and after descending by the garden-wall, walked behind the convent to the foot of the mountain by a stony path, with a slight ascent. Here began our labour, and it was no slight one. The ascent of the mountain is terribly steep and difficult, though successive inhabitants of the convent have much smoothed it by disposing stones in the form of stairs almost the whole way up. All the way up, masses of rock were to be seen round us from thirty to forty feet high, and from ten to fifteen broad, which had fallen from the different heights; some of these were of red or grey granite, but for the most part they were of grey stone, rugged and broken, and frequently hollowed in curious forms, probably by water. We mounted on the east side of Sinai with our faces to the south-east, beginning to climb at a quarter-past five. After about ten minutes' ascent, we came to a spring of water, cold and pure, which lay in a cave naturally formed by fallen masses of rock supporting each other. Higher up we found a chapel dedicated to the Virgin, built by the Caloyers of rough stone, with mud for cement. After great fatigue, we reached, at half-past eight, the top of Horeb, a part of the same mountain, of very inferior height to Sinai. It is a small plain surrounded by

heights of grey stone : in the middle of it is a single cypress tree and a well of delicious water. The Caloyers have built here a small church dedicated to Elijah. Within the church was a small altar, over which hung two miserable daubs of our Saviour and Elijah ; and from the altar we entered by a hole four feet high, and as many wide, into the cave (which is about ten feet long, three wide, and three high) in which Elijah is said to have hid himself when there passed " the wind, and the earthquake, and the fire, and after the fire, a still small voice." This, however, cannot be the cave, for the scriptures say that Elijah lodged there, (1 Kings, xix.) and in this he could not sit upright. Large masses of granite were lying about in Horeb as in all the mountain, nor could I at first find out whence it came, as all the heights seemed of common grey stone, but I afterwards found that the eye was deceived, and that many a stone which on the ground looked like grey stone, on my taking it up proved to be granite. We breakfasted at Horeb on some bread and cheese, which we had brought from the convent, and set off again at half-past eight. We had again to struggle with great fatigue in climbing to Sinai. We stopped at one height in the way which was quite perpendicular and there amused ourselves with rolling down large masses of rock, which, in falling and dashing themselves on pointed rocks below, from which they bounded again with a loud crash, produced a magnificent effect that lasted half a minute. We reached the top of Sinai at

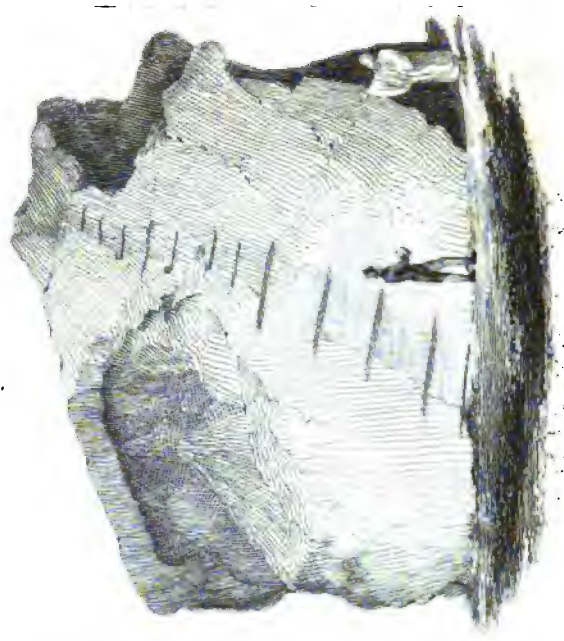
a quarter before ten—(it must not be supposed that we had mounted without stopping; the precipitancy and ruggedness of the ascent forced us to stop every ten minutes for indispensable rest). Sinai is a small rocky height, which towers above those of all the mountains around it, except one. The view it afforded us was most commanding. On every side except the west south-west, where the eye looked up to the higher mountain of St. Catherine, was a boundless prospect of stony valleys and pointed heights of rock. The view on the east terminated in the sandy desert beyond the mountains, and I looked on that horizon with interest as the furthest distance I should ever gaze on in that direction. My sight could reach about fifty miles there. Close under us on the north-east, was a small stony plain, half-way up the mountain, on which the Caloyers told us was fought the battle between the Jews and Amalekites, which was gained by Moses's hands being held up. On the top of Sinai is another well of excellent water. There is shown a small hollow under a projecting rock in which Moses is said to have hid himself, that he might not see the glory of God when it passed by, and when he received the tablets. Over this hollow is built a small Greek chapel, with granite brought up from Horeb, (for there is none on the top of Sinai,) without any cement; but this chapel is falling to ruins; it is about thirty feet long, and twelve broad. Near it stands a little Turkish mosque, built with the same materials, and neatly white-washed inside,

about sixteen feet long, and eleven broad. On the top of St. Catherine, which soars above Sinai, perhaps an hundred perpendicular feet, and overlooks the whole ridge, is a very small round chapel, built by the Caloyers. To this height, owing to a deep stony valley that intervenes, is a journey of four hours, though it looks, and indeed for a bird is, quite near. From the top of St. Catherine, and from Sinai, may be caught, at a clear sun-rise a glimpse of the Red Sea, and the same at sun-set. At a quarter past twelve we left Sinai, near the top of which our Arabs stopt us, and directed our attention to a small hole in the rock, which they assured us was the print of the foot of Mahomet's camel: of these another is shewn at Cairo, another at Damascus, another at Mecca. In these four steps the Mahometans believe that the Prophet travelled from Damascus to Mecca. In little more than an hour we descended to Horeb, having again stopped a few minutes to amuse ourselves by throwing masses of rock down the precipice. If it be fatiguing to mount, the care necessary to escape falling renders it no less so to descend. We stopped here till two o'clock, and then came down a tremendously steep road, (in which it was often necessary to lay ourselves at full length and slide from one rock to another,) to a garden belonging to the convent, about half an hour from the bottom of the valley, where we stopped at three. This garden, though small, was well stocked; it

contained a small grove of olive trees and poplars, pomegranates, oranges and lemons, and a large well of delicious water. In it is a small house built by the Caloyers, but now tenanted, or to speak properly, usurped by the Arabs, a family of whom was within it, and gave us some coffee. We left them at four. As we were coming out of the garden George shot a swallow, which he cooked for our dinner the next day, and we found it tolerably good eating. On the other side of the rock that overhangs the Greek convent on the east, is another valley of the same width and long shape as that in which stands the convent, and shut in by another ridge of rocks opposite, equally high, in which is shewn a large stone, said to be that from which Moses struck out water ; and this has been rendered by the artifices of the Greek priests the most plausible theatre of a miracle, that is imputed to the neighbourhood of Sinai. The stone, of a reddish granite, is partly buried in the ground : what is seen above it is about fifteen feet high, fifteen long and ten broad. It has twenty-four cracks in it, (twelve on each side,) whence the water is said to have issued ; these are in general an inch or an inch and a half deep, and on each side and at the top (which in that part is narrow and shelving,) is a smoothed passage about four inches wide in the narrowest, and ten in the widest, part, down which they pretend the water trickled. It was so hard that it required great and continued efforts to knock

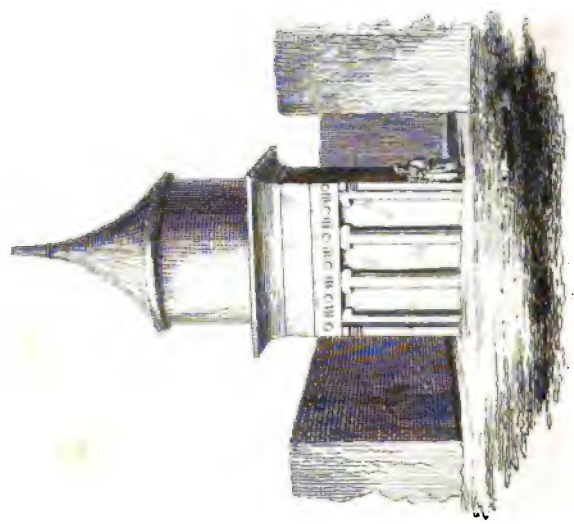


Engraved by J. Clark



Published by J. Murray, London, 1860.

W. Turner del.



a piece off it, and loud and long were the echoes round the rocks as we were hammering at it*. As we walked on towards the convent, the Greeks shewed me many large masses of rock which they remember to have been severed last year from the mountain by a shock of earthquake. The fall must have been terrible, for the rocks that enclose this valley, and that in which stands the convent, are about four hundred feet of perpendicular height. Seeing some stones in the valley heaped up like a grave in shape and dimensions, I asked what they were, and was told they were built up thus by the Arab fellahs, (peasants,) who hide themselves inside, lying at full length, to shoot the antelopes, wild goats, and birds that inhabit the rocks. Near the stone whence Moses struck the water, is a garden, called *Ἀγροὶ Σαράντα*, (the forty Saints,) which has been taken by the Arabs from the Caloyers. It is as well cultivated and as fertile as the others, but Arab laziness will soon reduce them all to ruin. About two miles and a quarter north-west of the Greek convent is a high peaked rock, (standing in the plain where the Jews were encamped,) which shades the spot where the earth is said to have opened and swallowed up Korah, Dathan, and Abiram. About a mile and a half north-west of the convent, at the southern extremity of the same plain, is a hole in the ground, now about two feet and a half deep,

* A correct description of this stone (of which I have inserted my sketch) is given in the Travels of Pietro della Valle.

and three square, in which Aaron is said to have made the Golden Calf. This was probably set up on some low mountain overlooking the plain, where it could be seen by all the camp, and there broke by Moses. About a mile north of the convent is a small mountain of grey rock, about eighty feet high, on which Moses and Aaron are said to have made the tabernacle; the Caloyers have marked it by a small heap of stones on the top. This is on the east side of the valley, in which stands the convent. On the west side opposite are some modern Arab tombs, those of the vulgar are simply long mounds of earth, with stones round to prevent it falling, and a stone at the head and foot; but there were four or five tombs of Sheikhs which were inclosed by low stone walls, and at their head their friends had placed a jug for water, and a coffee cup, not, however, now full; which it is believed they rise from the grave at night to drink. About two miles west of the convent is a small Arab village, consisting of a few stone houses. About half a mile north-north-west of the convent, on the west side of the valley, lies the stone on which Moses is said to have broke the tablets. It is of grey granite, about five feet long, three and a half broad, and three high. There seems to have been some inscription on it, for there still remain two marks of this shape, | | which evidently belonged to letters. I saw part of this stone in the Armenian convent at Jerusalem. At half-past seven we reached the convent, pretty

well tired, having been out fourteen hours, of which about eleven constantly on foot. We supped as heartily as the convent laws would permit us, and immediately set about sleeping.

I have forgot to mention that in the course of our rambles to-day, we saw great quantity of crystallized marble, mixed in the rock. This accounts for some heptagonal pieces of crystal, found by the Arabs, and given me by the superior of the convent.

*Thermometer 83,
at sun-set 73.* *Sunday, August 6th.*—I should have wished this morning to ascend Mount Catherine to get a glimpse of the Red Sea at sunrise; but my fatigue rendered this impossible, and the morning was so cloudy that it would have been useless. I was writing all the morning, and in the evening strolled about the valley of the convent. It is closed on the south by a rock (lower than those which surround it on the east and west), on which it is said here Moses was keeping Jethro's flock, when God called him from the flaming bush. I do not know how the monks reconcile this with the scriptures which say, that he kept the flock on Horeb. I have reserved my account of the convent to the last moment, because I obtained my information by the questions I put to the monks on successive days.

There existed here formerly a mean convent built by Sta. Helena, in which, not having any fortifications to keep out the Arabs, who always bore the same lawless character, the Greek monks had been frequently cut off. But the emperor Justinian having built a convent for their brethren in Jerusalem, the

monks of Sinai made a request of the same nature with which that liberal monarch complied. They shew an instrument in Arabick, which they pretend to be a fac-simile (the original having been sent to Constantinople) of a protection granted to the convent by the prophet Mahomet himself*. The original object of their adoration naturally was the miracle performed on the mountain in favour of the Jews; but that exhibited in the person of Sta. Catherina changed their views, and rendered her the patron saint of their convent. She was put to death, they say, in Alexandria, by the party of the Iconoclasts, for her obstinate heresy to their opinions, and after death her body was borne by angels to the top of the height of Sinai that bore her name, and thence her bones were translated to the convent church, where they now are. So firm is their belief in, and admiration

* Of this deed of protection Pococke has given a translation. Mr. Salamé has also given a translation of it in his late interesting work. That of Mr. Salamé, which, from the author's perfect knowledge of Arabick, is most likely to be correct, is much fuller than the former, and details many privileges entirely omitted in that of Pococke. Salamé declares, that he saw the original in the convent; whereas Pococke states, that Sultan Selim took away the original, and granted them one under his own hand in the same terms. I should prefer the testimony of Salamé, as a perfect master of Arabick. Part of the privileges granted by this deed to the Greeks (that of the exemption of all their priests from tribute,) was enjoyed by them till 1689, when the Grand Vizir, Kiuperli, deprived them of it, (confining it to the Monks of Mount Sinai alone) to relieve the financial difficulties of the empire, and it has never been restored.—*Cantemir, Reign of Soliman II.*

of, this miracle, that Sta. Catherine is much more thought of in the convent than the prophet Moses. The convent is very rich, possessing many houses in Constantinople, a large khan in Smyrna, and much land in Anatolia and Syria. It contains four papas and twenty caloyers, with a few lay-brothers, who serve in the domestic offices of the convent. There is one of these papas who is called the Δίξαιος, and is at this moment the superior of the convent, but it is governed by a bishop who is now absent. It is large enough to contain 200 men. No inmate of it is permitted to eat meat all the year round,—a restriction which was peculiarly hard on them during the time of my visit, as they were prevented by a quarrel with the Arabs from having fish from Tor. During their Lent, fish is forbidden; and they feed on bread, salads, olives, and other fruits, rice, onions, horse-beans, &c. Butter, cheese, and milk, are prohibited, as being animal produce. The convent is built like a fort, to resist the violence of the Arabs. It has four cannon and some musketry*. One corner, which was fallen to ruins, was, during the French attack on Egypt, strongly repaired with two well-built towers, the work of two French

* To my inquiries after manuscripts and a library, the priests answered, that they had only three bibles, and I took their word the more readily, as Pococke states that they had no rare manuscripts. But Mr. Bankes, by persevering and rummaging, found out a library of 2,000 volumes, of which three-quarters were MSS, and of these, nine-tenths were Greek. The greater part were theological, but some were interesting. Mr

officers who visited the convent. Of the beauty of its church I have already made mention. It has also a small Turkish mosque with a minaret, of which the interior is neat; of the building of this mosque they told me the following story:—A Turkish Sultan passing by, and seeing the convent, in the rage caused by hearing that it belonged to infidels, ordered it to be pulled down; but the monks found means to appease him by presents, and persuaded him to spare their convent, only on the condition that they should build a mosque for the accommodation of Mahometan pilgrims, and maintain an Imaum to take the care of it. This Imaum accordingly lives in the convent; but as the Arabs would think it unjust to limit to one man the advantages of so comfortable a situation, he is changed every week, and the convent gives him an allowance of bread, fruit, vege-

Bankes brought away, 1.—a thick MS., containing Hephæstio on the Greek Metres, an Oration of Isocrates, the Letters of Phalaris, (which were the subject of much controversy some years ago): 2d., Another containing the three first Books of the Iliad, and part of the fourth; two Tragedies of Æschylus, and much Greek poetry: 3d., Another thin one, containing the *Medea* of Euripides, and the beginning of his *Hyppolitus*: 4th., An Historical Work of Cedrenus (a Byzantine historian quoted in Gibbon): 5th., A very fair one, containing, it appears, all the *Physics* of Aristotle, probably of no remote antiquity, as it is written with contractions, which were not used in the early ages. There were also many Arabick, Syriac, and Coptic MSS. The Arabick MSS., Burckhardt says, are of little literary value. See his *Life*, prefixed to his *Travels in Nubia*, quarto, page 68.

tables, goats' hair for his dress, and other necessities, of which a list is hung at the entrance, specifying the quantity of each. This is the only Arab ever admitted into the convent, under any pretext. The only mode of entrance is from the garden, through a subterraneous passage, guarded by a strong iron door, and by two windows, whence men and provisions are drawn up with ropes working on a wheel, which is turned by the caloyers. The priests (papas) are dressed in blue, and the caloyers in goats' hair striped grey and black. I was astonished to see cultivation in a sandy and stony soil, surrounded by mountains of rock; but in the interstices of these rocks there is some earth, which falling into the valleys renders them capable of cultivation, and even fertile if inhabited by any thing but Arabs. The convent possessed eight gardens, but the Arabs have seized all lately except the one immediately adjoining the convent, and even that they plunder. The helpless monks, making a virtue of necessity, offered to cede them these gardens with the houses in them, on condition they would give half their produce to the convent: they accepted the conditions, but never fulfilled them. Since their possession the monks have never tasted the fruits of their labour. Niebuhr was right in saying, that the Greek monks here sent fruit to the market of Cairo. They did so fifty years ago; but latterly their gardens have been so plundered by their lawless neighbours, that the produce they gather is reduced to nothing. They are indeed reduced to great distress by the ill faith of the Arabs, on whom

they entirely depend for provisions. They are constantly coming to the convent, and calling out with intolerable insolence for *bagshish*; and when this is refused, they utter their "*Allāyn alla bouc Kayfar,*" and discharge their matchlocks at the windows: only a month before I came they had intercepted and carried off a provision (of wine, rackee, oil, flour, &c.) of the value of 12,000 piastres coming from Cairo to the convent. The presents which they give to conciliate these barbarians, yearly amount to the value of 20,000 piastres. There are three higher and one inferior Sheikh, to whom they give a considerable *bagshish* twice a year. There are many others, to whom they must occasionally give according to their rank; to one three or four dollars, or a robe, to another one or two dollars, &c. (I was astonished to find, that they are not obliged to give any presents to the Pasha, to whom they only send occasionally slight compliments of fruit or honey, which latter is found in the palm-trees). But when was the avarice of Arabs ever satisfied? These sums, to which they have no right, only serve to sharpen it. They are constantly raising quarrels for trifles, in order to gain money by the accommodation of them. One of these quarrels (or as the monks called it a *ποδιστος*) existed at the time of our arrival; and on the morning that we entered the convent, a priest had left it for Faraan to make peace: he returned on Saturday, and gave me the following account of his negotiation:—His safety on the journey was secured by his having a Bedouin for his guide. At

Faraan he found many Arab Sheikhs, who welcomed him to their tents, and gave him pipes, coffee, and a dinner, consisting of eggs, and cakes baked in the ashes: after dinner he entered on business, demanding that their friendship should be restored, and the monks enjoy their rightful privileges; that they should visit the top of the mountain, and the gardens round, without being molested by the Arabs; that fish might, as usual, be brought to the convent from Tor, without being plundered; and that the fellows should not be permitted to fire on the convent. As it is usual on a question of peace that the *ΔέσπOTES* should go himself, carrying presents of 500 or 1,000 piastres, coffee, flour, rice, &c. and the Papas had brought nothing; the Sheikhs asked why the *ΔέσπOTES* had not come. "He was ill." They then offered to make peace, on consideration of receiving 200 piastres. The priest "had no authority to give any thing." Seeing, in short, that there was nothing to be got, and the Papas' demand being backed by a firman from the Pasha, with whom, though they do not much fear him, they think it advisable to keep on good terms, they consented to make peace, and to give orders that it should be observed: of course it will not be of long duration. Yet the ignorance and insolence of these—may I not write—brutes, keeps them in some awe of the monks. In a season of extraordinary drought, they come in crowds to the convent and fire on it till the priests promise them to pray for rain. Once, after they had thus forced out these prayers, there came by chance such a heavy rain, that two Arabs and many

camels were drowned in a mountain stream that it had swelled; on which a multitude of them came to fire on the convent, believing that this misfortune had resulted from the malice of the monks, who had denounced a curse on them, instead of invoking a blessing.

The ridge of Mount Sinai is called by the Arabs *Gebel Musa*—the Mountains of Moses. Along it are scattered several springs; but as these are not united either by nature or art, they are not sufficiently copious to give water all the year.

As an equivalent for the Latin letter usually given to pilgrims, from the Catholic convent at Jerusalem, of which many of my predecessors have published copies, I have inserted, in my Appendix, a copy of the letter of introduction to the Monks of Sinai, given to me by the Patriarch of Alexandria; at the bottom of which is added, the testimony of the Superior, that I had visited the convent.

Thermometer
97.

Monday, August 7th.—This being the day of departure, I was at home all the morning writing and getting ready. I was surprised this morning to see the Papas who had negotiated the peace girdled with a belt, of which the buckle was a breastplate of an English soldier of the 35th regiment; he told us he had bought it with the belt for seven piastres of an Arab, who had probably taken it from the body of some poor fellow killed in battle. The monks gave us for our provision bread and cheese, some of their delicious well water, and a bottle of rackee.

At five we descended the garden-wall and mounted our camels. We went this way to avoid the impor-

tunity of above thirty Arabs, who were assembled under the convent window on the other side to see us going off. Our party was now increased by a caloyer, on his way through Cairo to Jerusalem, with two Arabs and two camels; and by two Arabs mounted on camels, who were going our way, but left us next day. We were thus, in all, five Christians and seven Arabs. The caloyer could not be counted as a companion of our way, for he stood so much in awe of the two Arabs that conducted his camels (though neither of them above fifteen years old), who would not let him keep up with us, that we hardly saw him except at resting-times, and not always then. After crossing the station of the Jews, we again laboured over the wild rocks of Sinai, on the other side of which we found ourselves at a quarter-past eight, and at half-past eight we stopped under the shelter of a rock, there being a high northerly wind, lighted a fire, smoked, and took coffee. Ramadan was now begun, but an indulgence being allowed to the Mahometans while on a journey (provided they keep the fast after arrival the same number of days as they claimed the indulgence), our Bedouins availed themselves of it, and ate freely during the day. (I have seen others who satisfied their consciences by not eating, but only drinking in the day. Few have strength and resolution to keep the fast strictly on a journey in this burning climate). There was something delightfully wild in the sight of these dark-looking bearded Arabs, seated smoking round a

blaze which reflected brightly their more than gloomy countenances; while nothing but their loud laugh, or the snorting of their camels behind, which a sudden gleam discovered at intervals, interrupted the silence of the desert. After smoking with them round the fire for half an hour, we lay down, and soon fell soundly asleep. Coming over the mountains this evening, the caloyer told us that we might return by a road, shorter and better, which would lead us through the valley of Farraan; but that our Sheikh would not consent, because this way would not pass by his village. On telling George of my wish to go this road, he said that one of the Arab kairadgees had been urging him to advise me to go that way, because, as we found out afterwards, *his* family lived at Farraan. *Thiakos* and the other Arab had been intriguing all the evening, to draw us to their respective homes. However as I wished to see Farraan, I insisted on returning that way, and our Sheikh after some growling consented.

Thermometer at dawn

57.—At noon 94.

Tuesday, August 8th.—We rose and set off at two, through a stony valley, with rocky mountains on each side of it. We had no moon, but found no difficulty in following without it the well-tracked road. The wind had been rising all night, and at dawn it was so high and cold, that I felt glad to wrap a counterpane about me: this having sharpened our appetites, at a quarter before five we made a fire under the shelter of a rock, breakfasted, smoked, and took coffee; and at half-

past five mounted again. Our road, which was good, though stony, lay as usual along a valley, inclosed on each side by high mountains of reddish and brownish rock. At eight we were surrounded in this valley by a complete grove of tamarisk trees, which accompanied us all the way to Farraan. They were spreading, but seldom more than ten feet high. It is on this tree (which is called in Arabick tarfa, and in Greek, *τρίψ*) that the manna is found; after rain it drops in abundance from the tamarisk, and is gathered before sun-rise, as the sun melts it. The monks of Sinai gave me a little which they had preserved in the convent, but owing to the late want of rain, it is long since any has been gathered. I found its taste sweet even to nauseousness. With the Arabs it is a substitute for sugar. At nine we stopped at the valley of Farraan, whose rich vegetation forms a lovely contrast with the dismal brown rocks that surround it. It is very narrow, but for the distance of about five miles there run along it rich gardens of palms, tamarisks, almond trees, and water-melons. Farraan was formerly a considerable place, and was the residence of a Greek archbishop, and then furnished fruit in sufficient quantity to make it worth while sending it to Cairo. But the depredations and laziness of the Arabs have now reduced it to a miserable village of a few low stone cottages and tents, of which the almost neglected gardens produce only dates and a few water-melons, that are sold to Suez, and to the Greek convent of Mount Sinai. The

Arabs live here only in summer to gather the fruit, and in winter emigrate with their tents further into the Desert. There is tolerable water in the valley. We laid ourselves down under some trees as soon as we arrived, and immediately heard a great tumult among the Arabs who gathered round us. They seemed all arguing against our Sheikh, and he defended himself loudly. We heard afterwards they had been remonstrating that his attending us all the way would make his gains unfairly great, and that some other of them ought now to go as our guide. There seemed no intention among them to consult us on the matter ; but had he not succeeded in quieting them without our *officially* hearing of it, we certainly should have refused to change him, being very well contented with his obedience and attention. The high mountains round us intercepting every breath of wind, we felt the heat of to-day so oppressive, that we could neither eat nor sleep. At a quarter-past five we set off again, going along the valley which lies north-west and south-east. The road was stony and wide, and there were gardens on each side of it which were raised above it. In the high rock on the westerly side, were cut stairs from top to bottom. On the easterly side were a few fragments of ruined walls; and on every side were several caves, some natural, and some hewn. There was often masonry to be traced in the natural ones, particularly in many small ones about three feet high, which were probably tombs. The rock was exquisitely beautiful ;

its ground was generally grey stone, but frequently diversified by a reddish brown, and thick streaks of white, black, and red, were scattered along it in every direction. The scenery was majestic in the extreme. The crags of this variegated rock (about 250 feet high), contrasted with the verdure which it overhung, the wild goats clambering along the heights, and the echoes that reverberated round us, had altogether a magnificent effect; and reminded me strongly of the scene painted by the masterly hand of St. Pierre in Paul and Virginia, a resemblance which was much enforced by the bright golden tint of the dates that were hanging in abundance from the palm trees. These yet require another fortnight to ripen them. Many Arab tents were fastened to the trees in the valley, and there were besides the villages a few wretched stone huts, none of which were above ten feet high. We passed a copious spring of good water, running through part of the valley in small channels cut to receive it. At one part we were surprised to see before us what appeared a grass sward; but on coming to it, we found numbers of small plants of tamarisk growing close together.

When we were about an hour's distance from the village we had passed the day in, we found the rocks on each side covered with more stone walls and houses; but these, from the looseness and slightness of their construction, could only be the remains of some Arab town. At a quarter before seven we stopped at another Arab village, consisting of about

fifteen miserable stone huts, where we fed the camels and supped. About this village were several large trees, which the Arabs called Seder. At eight we mounted again, and this village was the extreme boundary of the gardens, for we afterwards saw nothing but a few scattered Sant trees. We still continued in the valley, which was so shut in by high rocks, that, it being too dark to see the passage cut before us, we seemed always imprisoned in a quadrangle of rock. Our road was very stony, and somewhat hilly. At ten o'clock, having got down to walk, I trod on something that pierced my foot, and pained me so, that I could hardly stand. I made the Arabs stop and light a fire (being in doubt whether I was not bit by a serpent), by the blaze of which I found that the thorn of a Sant tree had pierced through my shoe-leather and stocking half an inch into my foot, where it was fixed so fast, that I could not get my shoe off, nor draw it out, without a severe pull that gave me great torture. At half-past eleven, being in danger from drowsiness of falling off our camels, for the heat had prevented us from sleeping in the day, we alighted, spread our counterpanes in the sand after clearing away the stones, and very soon fell into a sound sleep.

Thermometer

58.

Wednesday, August 9th.—At day-light we woke and mounted; our stony road was still in a valley, surrounded by brown rocks variegated by reddish and grey. These rocks were here scrawled over with letters, too irregularly written for

an inscription, which, as they bore no likeness to Hebrew, or any modern* Oriental character that I have seen, I fancied to be old Arabick. At eight we stopt to breakfast under the shade of a rock, disposed in thin flakes, as usual, and so soft that it peeled off when we leaned against it. Here we made our humble breakfast off bread, cheese, and onions; and, like the children of Israel, “longed for the flesh-pots of Egypt.” There were a few Sant trees scattered round the valley. While we were here, *Thiakos*, who had been very sulky all the morning, came to explain the cause of his ill humour. It seems that while we were setting off in the morning, I, in the heat of the quarrels that always take place when one has to rouse an Arab to exertion, foolishly held up my fist to him: he came to beg that I would not do this again, as the Arabs would cease to respect their Sheikh, if they saw him thus brow-beaten. At ten we set off again, continuing in the same valley. At noon we stopt under a rock, which afforded us a little shade; there was a strong northerly wind, but this at moments blew hot, and the heat was so oppressive that it was impossible for us to close our eyes, or eat, if we had had provisions to tempt our appetites, which was now

* These are called the mountains of El Chuttel. Mr. Banks thinks the characters to be Phœnician. He was lucky enough to find a Greek inscription—ΙΟΥΑΙΟΥΚΑΚΟΝΤΕΝΟΣΕΤΠΑΤΙΩΤΗΣ ΕΡΡΑΤΑ—all in one line; probably written by a Greek soldier that passed this way in Alexander's expedition, or in one of the Roman armies.

by no means our case, for our cheese and onions came to an end to-day, and we had nothing left but bad Arab bread. We were always among stony valleys, with brown rocks crumbling on each side of us. In one place near this we saw some rocks of a light colour, like lime-pits, which I am inclined to think is the *Sal Nativus* of Niebuhr. At five, finding ourselves under a high brown rock that shut out the sun, we stopt again, for the heat quite overwhelmed us, and we had just descended a steep hill on the rock, down which the intolerent jolting of our dromedaries had worried us terribly. We got a melancholy supper off dry bread and bad water, and at a quarter before six again set off. As we went along the valley, we met a flock of goats, whose milk was a delicious treat for us. The rocks as we came near the sea, assumed a light sandy colour. At sun-set we saw the sea*, and the view was most lovely; before us was a flat stony plain, sloping down towards the sea; on the other side of which, behind the mountains, was the bright red glow of sun-set. The part of the plain

* Many causes have been ascribed for the name given to this sea. To the six reasons collected by Strabo, in his 16th Book, may be added, that some moderns have supposed it to be derived from the spawn of fish on its surface bearing a phosphorick gleam. Bryant seems to me to have discovered the most plausible origin of it.—“The true Phœnicians were the sons of Esau, who was called Edom, and they settled first at Mount Seir, and upon the Red Sea, which received its name from them. Both *Phœnic* and *Edom* signify *Red*, which the Greeks changed to *Ἐρυθρὸς*, a word of the same meaning.” *Ant. Mythol.* vol. vi.

where we were, was about one hour and a half from the sea, and as we rode along it towards the north, it was delightful to mark the progressive change in the sky from red to purple, and from purple to the gloom of twilight. At a quarter before eight we came up with our two Arabs, whom we had sent before with the luggage, and who had made a good fire with the thistles and broom that covered the plain. On arriving we had a sharp quarrel with our Sheikh, who having exhausted the abundant supply of provisions I had given him at Suez, (we had no doubt that he left half or more with his wives at Nasba,) and stolen some of our bread in the morning, was now groping about our bags for a bag of flour, which the Greek monks had given us for provision. This I positively refused to let him have, which made him very furious, and he remonstrated in Arabick with as much heat and perseverance as if I understood him. After supping we went to sleep, and enjoyed a comfortable night's rest, in spite of a very high north wind, which blew in furious gusts all night.

Thermometer at
sun set 88.

Thursday, August 10th.—The air being much cooled yesterday by a high north wind we rode all day, and the same advantage decided us to do the same to-day. We woke at daylight, and immediately set off. The wind was quite calmed. We crossed the plain to the beach, where we stopped at six under the shelter of a sandy-coloured rock. Here we breakfasted, and I bathed. We mounted at half-past seven, and rode for three hours

along a fine hard sea-beach, with low sandy-coloured rocks to our right. Here we found great numbers of shell-fish. There was one kind of them covered with a prickly coat like a hedge-hog. What we saw to-day were very small, but I have some prickles of these animals, which I found lying on the beach, as thick as my little finger. At ten, to our great regret, we left the sea-shore, and turned off into a line of narrow valleys, closed by low sandy-coloured rocks, and plentifully scattered with bushes of the thorny acacia: at eleven we stopt to dine under a rock, as it was burning hot, the wind not being yet risen. While stopping here some Arabs passed us, who told us of a commotion having burst out among the troops in Cairo, who had badly wounded the Pasha, and compelled him to shut himself up in the citadel, while they themselves were fighting, breaking open houses, plundering and murdering for four days in the streets of Cairo, and were still doing so when they came away. This news was by no means pleasing to us, for the Arabs always take advantage of these commotions to murder all the Turks and Christians within their reach. When the French came to Egypt and found employment for the Turks there, the Arabs of the Desert attacked Suez in crowds, pillaged it, and murdered nearly all the inhabitants, including two French merchants. Signior Michael Manolli on that occasion fled in disguise to the Greek convent of Mount Sinai, and shut himself up there till order was restored. We resolved, therefore, if we found the news true, to

escape immediately over the Desert to Jaffa. I was pleased with our old Sheikh who offered us on this occasion an asylum in his village, and guaranteed our safety. But we counted something for the exaggeration of the Arabs, and when we came to Suez, found we were very right in doing so. At half-past twelve we again set off along a sandy stony valley, surrounded by light-coloured rocks on each side, till at one we joined the road to Garandel, which we passed on the evening of the 31st ultimo; a hilly plain, with sand-hills, and low rocks like sand-hills, near us, and high mountains of rock round us in the distance. At four we passed the white smoothed stones we observed in coming, from which we saw the sea, and at a quarter before five stopped at Garandel. Here we supped, and slept a short time. We were much disturbed there by very large black ants, as big as two barley-corns joined together, and indeed of the same shape, (the body being very thin in the middle,) if one were to add to them a head as big as a small shot. These climbed about our clothes and bed, and annoyed us excessively. The Greek Papas joined us half an hour after we dismounted, and then we sent all the camels for water. Unwilling to lose the advantage of the moon, which, being new, would soon set, we set off again at nine. Just as we had mounted, a sudden flash shot through the air, so bright that it illuminated the whole horizon: we at first thought it was lightning, but a momentary glance upwards before it quite ceased, shewed us it was caused by a meteor.

At half past ten I had a more satisfactory view of a second, which gave three flashes almost without intervals, and so bright that I could certainly have read a small print by the light: it lasted, about five seconds; and as it departed, I saw its long tail streaming through the air for at least two more. I have seen too, stars falling in the Desert, as frequently as I have before seen it in the atmosphere of Greece. The moon went down at eleven: we rode till twelve, and then stopped, because the Arabs said it was too dark to see the road; we stretched ourselves under a rock, when we supped off our bread and water, (for our rackee had been exhausted since yesterday,) and soon fell asleep; the wind fell in the evening, and it remained calm all night. The hope of sleeping to-morrow night in a comfortable bed, made us almost forget our fatigues and privations.

Thermometer at
sun-set 90.

Friday, August 11th.—We woke at day-light, shivering with cold and damp, a heavy dew having fallen at night, and set off immediately. We went the same road as we came, except that we did not turn off to the wells of Apousfera. We stopped opposite them at eight, and breakfasted, but set off again at nine; we had a cool wind all day from the northerly, luckily for us, as we were determined to reach Suez to-night. We accordingly kept up a constant trot, going the same road as we came, except that we were nearer the sea, which we had in sight all day. At noon we overtook a small caravan from Tor, going to Suez.

At half-past two we saw Suez before us, and at a quarter-past three, Ayoun Mousa, where we gave the camels some water. Round the wells are quantities of wild palm bushes, thistles and Sant trees. The caravan stopped here to sleep, and our Sheikh wanted us to do the same, because it was the custom; but I never could attain the apathy which enables a Levantine to stop within three hours, within sight, of his destination. To the Arabs it is the same thing, as comfort is as little understood by them in a house as abroad. We left the wells at half-past three, and at twenty minutes past five we reached the northerly shore of the arm of the sea near Suez: here we fired guns and pistols till a boat came and carried us over to the town. We left our Sheikh to bring the camels round, or ford in the morning, as he pleased; the Greek papas and our baggage camel were far behind. Since we went, four boats have come from Tor, which they could do with a north-east wind, to carry down the pilgrims. We put our room in order, supped on eggs, and slept like people who were heartily tired. This being the month of Ramadan, the Pilgrims and Arabs were up all night, and woke us at two in the morning by beating close under our window a large drum, which they thumped to a tune like our beating to arms: they have very likely learnt this from the English and French soldiers.

Thermometer 96, and
at four P. M. 107.5.

Saturday, August 12th.—Being very tired, I remained in-doors writing all the morning. Thiakos and his men came to be paid,

and having expected a good deal of wrangling, I was astonished to see them take their bagabish very gratefully, and kiss my hand. The Greek papas came this morning, his Arabs having made him sleep at Ayoun Mousa. In the evening we called on the Aga to thank him; he said that the disturbance in Cairo was a trifle that had not lasted above an hour, but his account was as likely to be exaggerated on the favourable, as that of the Arabs on the dark, side. However, Signior Michael and the other Christians all assured us that we might safely go to Cairo. We afterwards strolled along the shore, and I picked up some shells; but I saw none of those mentioned by Pausanias, (Book 3, Chap. 21,) as having been used by the ancients to dye purple. As we returned, we saw some Arab women bathing in the sea. Their clothes were left all on the shore, and their husbands or masters were watching them at a little distance. Most of them do this every evening as soon as it begins to get dusk.

I have forgotten to mention that after I had paid *Thiakos*, we saw him from the window distributing their quotas to the Arabs who had let him the camels, for only that he rode on was his own. What a scene of wrangling, abuse and menace! I have often seen Arabs quarrelling among each other, but never for any other cause than money. Ten paras would set a whole tribe in an uproar.

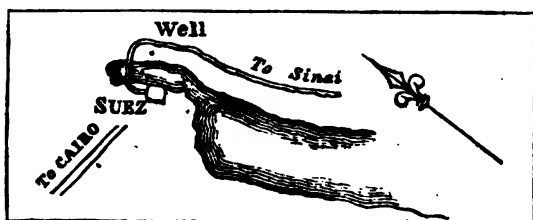
Thermometer
97.

Sunday, August 13th.—The state in which I returned from Sinai, was by no

means an enviable one. When I reached the convent, my neck was so blistered by the sun, that the skin had peeled off, and my lips were cracked like a ploughed field. Rest in the convent had removed these complaints, but travelling in the day as we returned had now so aggravated them, that I could not turn my head, nor open my mouth, without pain. I wished to take a short excursion on the Red Sea early this morning, but could not, as the Aga was asleep till noon, and no boat could go out without his special permission; I told the Arabs that I would take it on myself, and promised them impunity, but an Arab never puts trust in any one. I accordingly rambled along the shore to look for shells. At low tide the sea leaves a flat hard beach for above half a mile, and when the wind is southerly, it throws up an immense number of shell-fish on this shoal; but there were few now, as the wind has so long been northerly. I saw several polypi, which were of a light-blue colour, quite transparent, and as big as a large plate. I observed many of these when I came down the coast of Syria. One of them to-day as I was turning him with my foot bit my instep, and it pained me severely for some time, for I had pulled off my stockings to walk across several small pools which the sea had left, in consequence of which my legs were so burnt by the sun that I could hardly walk. At one o'clock the Aga's boat was ready, he being so civil as to lend us his own, and we set off with four Arabs, of whom one was a very handsome dark-

complexioned boy. At half-past two there being a fresh breeze, we came to a rock south of Suez, on and round which were great numbers of shell-fish, of which I brought some away. I had taken off my clothes for the purpose of bathing and of gathering these; and when I came back out of the sea, found that the rising tide had begun to cover the rock, and had wetted them completely through. This rock was of common grey stone. Thence we sailed to another further south, but very little distance, on which grew great quantities of coral plants. This second rock is always about one foot below the water at low, and five at high, tide. Here I bathed again, and got up many of the plants; it was curious to see it in all its stages from a green weed hardening to the coral. The plants were beautiful below the water, which heightened and diversified their colours; but all the coral when taken out was of the colour of bistre. The Arabs dived to bring some up for me, but I saw none of them remain under water more than a minute; whereas I have seen the divers for sponge off Cape Colonna, and the Dardanelles, remain two minutes. At a quarter-past five we set off on our return, and the wind being north-east tacked back. There were so many shoals that we were often aground. Suez is, in fact, surrounded by shoals on every side. From the side where we were sailing, the view of the city is miserable and so must be every view of so wretched a place, except, perhaps from the east, where the mountains behind

on the west coast of the Red Sea, might give an interest to the picture. I had to-day a good opportunity of observing the situation of the town, of which my subjoined attempt at a plan may perhaps give some idea :



it has the sea to the north, the east, and the south : looking from it the eye encounters nothing but deserts on every side, except the west, where it is elevated to the high rocks on the west of the Red Sea. We got to our lodgings at a quarter-past eight. I felt myself quite laid up, for besides my burnt leg, I had cut my left foot severely with the coral at the bottom of the sea while bathing. There blew a high north-west wind all night.

Monday, August 14th.—In the morning Thermometer 95, at eight A. M. 77.5. the sun was obscured by so many clouds that it was delightfully cool. I wanted to get a good view of Suez from the east, but could not without crossing the arm of the sea, and the Arabs being sleepy from sitting up all night, as usual in Ramadan, I could not get a boat. Indeed it is always difficult to get one, the boatmen being so infamously lazy, that nothing under ten piastres will induce them to row

across the 200 feet breadth of the arm of the sea. I strolled a little about the town, and the wretched bazaars; in the course of my walk I observed that three things *are* made in Suez, *viz.* : small boats of which the materials are brought from Cairo—rope of the stringy part of the palm-tree—and a fine lime of the numerous giant cockle-shells that lie upon the coast. All the boats that ply about Suez, are between forty and fifty feet long. Of Arsinoe, the ancient city that stood on the site of Suez, there are no remains whatever; the only ruins here being those of a French fort on the north. In the afternoon we went to the Aga, to ask if it would be safe to go without a caravan. He said there was some, though a small, risk; and on our expressing a determination to run this, rather than wait two days for the caravan, he called the Arabs whom we had engaged, and made, as usual, their heads responsible for our safety. I had begged *Thiakos* to go with me to Cairo: he could not, because being a Sheikh he could not, he said, go out of his range; I therefore took one of the Arabs, (named Hassan,) who had gone with us to Sinai, and pleased us by his good-nature and attention; he therefore became now commander-in-chief I agreed to give 120 piastres for seven dromedaries, and at a quarter before seven left Suez with real joy.

Our party consisted of ten dromedaries, of which seven, and six Arabs of whom five, were ours, the Aga having ordered these to accompany us with their

matchlocks in case of danger, in which case they would have been the first to run away. The other Arab was willing; as he wanted to go to Cairo, to take advantage of our company. We invited the Greek caloyer to accompany us, but he was afraid, and resolved to wait for the caravan.

At a quarter before eight, we passed the well, which I had so much reason to remember, round which were resting the first part of the caravan expected in Suez, which was a small one, not consisting of above 300 camels. After our dromedaries had drank, we proceeded by the light of a fine moon. At nine I looked back at the glimmering of its light on the Red Sea for the last time. At half-past ten we passed the castle, under which was stationed the second part of the caravan. The moon left us at twelve, just as we came to that tuft of trees which I have mentioned seeing at day-light, when I came. I now found they were large Sant trees. Trees are such unusual things, at least large ones, in a desert, that our dromedaries were frightened by the sight of these, and burst out into a gallop, which shook us like an earthquake. At half-past twelve, we stopt to feed the dromedaries, and took the opportunity to sleep a little, being among comfortable soft sand in a spot full of broom. There was a high northerly wind all the night.

Thermometer
at 3 P.M. 94.

Tuesday, August 15th.—At half-past one we were off again, and proceeded till four, when, feeling it excessively cold, as is com-

mon at dawn, we descended, covered ourselves with our counterpanes, and slept heartily, sending on, however, our luggage. We mounted again at half-past six; the road—the same I came by—was flat and stony, with sand hills and low rocky mountains.

My dromedary being a stubborn brute, who ran away with me in spite of all my tugging, I was obliged to change with George, whose camelship was very superior to mine. We saw several cannon-balls lying on the road, which had dropped out of the stores which the Pasha sent to the Hedjaz, and now and then the well-bleached bones of some unfortunate camel. At eleven we stopt under a Sant tree in the same spot where I overtook the caravan the first morning. This would have been a comfortable resting-place but for myriads of wood-lice that crawled over our clothes, beds, and provisions. They were almost round, and many of them at least a quarter of an inch in diameter, and as soon as we touched them, they drew in their legs and lay down with pretended innocence like a lump of dirt. The only ground plants near us were the wild melon and another very like a fox-glove—perhaps it was a wild one. The glove was green, and grew on a spreading bush, about four feet high. The bite of the wood-lice (which pained severely even through the stocking, and immediately raised a large red tumour) and the heat, which was intense, in spite of a high northerly wind, prevented us effectually from closing our eyes, but we dined with tolerable appetite off some cold shell-fish which we

had boiled at Suez, and found by no means bad. At half-past five we set off, and at seven joined our Arabs, whom we had sent forward with the baggage at three. They had made a fire, and were baking a cake, as this party, though they drank in the day, would not eat. While we were sitting here, a fox came creeping towards us to plunder. We fired at him twice, but missed him, and he got off among the broom bushes. We supped off a cake which we had made at Suez with flour and honey, and set off again at eight. Hence we rode on incessantly all night, and at midnight passed a small caravan coming from Cairo, which told us that all was quiet there.

Before I bring my journal to my return to Cairo, and quit the Desert I hope for ever, I wish to write down the impressions made on my mind, by its inhabitants and productions; and shall begin, as with the most sensible animal of these former, with the

CAMEL*.

This child of the Desert appeared to me the most faithful and quiet animal existing in proportion to its strength, not excepting even the elephant, whose fury has often proved fatal to its masters. I have seen camels sitting down to eat, and goats coming round

* Between six and seven feet is the ordinary height of a camel or dromedary at the hump. I have seen them a little more than seven. I thought the following two lines strongly characteristic of the animal,—

Where the tall camel treads the arid track,
And swings his burden on his mountain-back.

them three or four at a time, and partake their beans with impunity, a degree of good-nature to which even the domesticated dog is very seldom seen to attain. I have seen them follow their master like a dog, and when he was riding them, if they heard him eating, turn back their head to share his meal, and continue this every minute, still walking on, till either the provision was finished, or they were harshly refused a part. When the bag of beans tied to their mouth is emptied, they will advance and lay it gently on their master's shoulder to have it replenished. At night they lie round his tent in general without attempting to move, but when they are unsettled and unquiet, it is customary to tie one of their fore legs at the bend of the knee. It is seldom that this fidelity is not met with affection by the Arab. Their camels are generally fed before they eat themselves, and they frequently stop to caress and kiss them on the road. Their patient suffering of privations is truly wonderful: they frequently go five days with no other sustenance than a bag of beans*, which does not hold above half a peck, every evening. But they are excessively fond of a plant of broom which grows in the Desert, and which their riders patiently suffer them to stop and pluck as they are travelling. They have been often known to go ten days without drinking. When they have been long without water, I have seen

* It is only on a journey they are fed with beans. The Bedouin camels when at home have nothing to eat but the herbs they can pick up.

the Arabs spirt from their mouths a little water into their nostrils, and this they said gave them great relief. I know not why the horses of the Greeks were disgusted by the smell of the Lydian camels, as their hide is not at all offensive, though from the want of water, and the habit of feeding on beans, their breath becomes horribly so towards the end of their journey. They walk between two, and two and a half, miles an hour. Their pace is at first most jolting and uncomfortable, as it throws one backwards and forwards about a quarter of a foot every step, and to some gives at first a sensation of sea-sickness. It is particularly grievous, as being more precipitate and rough, down-hill, but a little practice soon renders it easy, and but for the danger of falling, I could latterly have slept on their back very easily. The saddle of the camel is thrown over the hump, and is a large pack-saddle, framed on two sticks, which meet at top, and form a triangle. It is much easier than that of the dromedary, because with a little baggage round him, the rider can change his position, which is a surprising relief in a long journey. The price of a camel in Cairo is from fifty to sixty dollars.

THE DROMEDARY

of the Desert differs from the camel only as a racer differs from a cart-horse; his legs are finer, his head smaller, his body thinner, and consequently his pace quicker. His walk is like the camel's, *i. e.*, not more speedy, but his common trot is from four to six miles an hour, which is their easiest pace; when pressed, he

will trot twelve; but his speed and jolting in this case so discompose the rider, that he is forced to tie a handkerchief over his mouth to keep his breath, and indeed none but experienced riders can bear it. I have seen fear, and goading, drive him into a gallop, but this is too great an exertion for him to persevere in, and shakes the rider intolerably. His saddle is a very large one, is placed over the hump, and has two sticks, one before and one behind, fixed in it about six inches high. I have never seen, nor indeed are there in Egypt, dromedaries with two humps; but there is a race of such in the north of Syria and south of Anatolia.

To return to the qualities common to the dromedary and camel. Their kick, from the softness of their feet, is not dangerous, but whenever they bite, they bring out the morsel they seize: they are, however, so quiet, that they seldom do either. The cries they utter, are various: the most common is a growl, like the noise of a deep gargling: this expresses both satisfaction and displeasure: they always raise it when mounted or loaded—(the story, however, of their only doing so when they feel their load has attained its just measure, is a mere fable) but I have often heard them utter it when they saw their master bringing their food. I have often heard this growl sound like a cracked base fiddle; and two or three times when it was raised, turned my head, thinking I heard the crying of a child. They rub their teeth together too with a grating noise exactly like the sharp-

ening of a saw. With respect to their bodily formation, perhaps I shall only be repeating what has often been written before, but there is no great harm in that, or I had better write no journal at all. Their colours are white, black, and brown, but there is no difference in strength on account of colour. Their coat is smooth, but over this they have a line of matted hair along the neck and back which they change annually in June, but which pulls off so easily that it hardly seems meant for a fixture. Like cows and sheep they have no teeth in the upper jaw, but it is so hard that they masticate easily the prickles of the Sant tree which pierced through my shoe leather, and are as strong as those of the largest thistle. Their eye-brow projects so much over the eye, that they cannot possibly look up; but the eye is so prominent, that like the hare, they can see behind them. Their teeth are sharp, but not large. I know nothing to add, except that they sometimes take a violent *penchant* for each other's company independent of motives of gallantry. One of them will go very quietly by the side of another, but there is no making him move regularly at a distance from him. Their mode of resistance is lying down. They do not, however, go so well side by side, as one after another, in which order a child five years old might lead a line of thousands. One must not forget the utility of the camel, exclusive of its labour. The Arabs drink its milk (indeed the Wahabees often pass the Desert with no other provision of beverage) make

sandals of its skin, and sometimes anticipate the death of one in order to eat its flesh, which, however, it must be confessed, I found tough and tasteless. The flesh of a young one is, however, tender and well tasted. It is often offered at table by the Arabs, to a distinguished visitor, or welcome friend; but the Turks will not eat it, although in the Koran (chap. 22) it is recommended as food. They make an excellent fire with the dry dung of the camel.

ARABS.

These, from Suez, eastward, are all Bedouins, to a great extent of ground. Sheikh Ibrahim tells me that he has collected the names of 500 tribes. The virtue of fidelity they are well known to possess. The stranger who receives from one of them a promise of protection, is entirely safe. When Tasso speaks of the perfidy of the Arabs, he cannot mean to deprive them of the virtue of faith to their engagements*; but this virtue is confined to the Arabs of the Desert. There are not on earth a more unprincipled set of miscreants than the Arabs of Egypt and of the sea-coast of Syria. Whether the Bedouins have any other virtue, I cannot well judge from my little experience. They certainly have not the common one of honesty, and they must have all the vices resulting from idleness, of which their country is one unvaried scene; low cunning, duplicity, avidity, cowardice, (though without cruelty†) and distrust, I

* Their religious observation of contracts, is observed by Herodotus, book iii, chap. 8.

† If the attacked person resist, and Mahometan blood be

have never heard any one dispute, are the chief ingredients of their character. They come in crowds to stop a traveller, merchant, or pilgrim, who is traversing the Desert, and infallibly murder him if he make the least resistance; if not, they strip him to the skin, and leave him, except he be a Turk, whom they never spare, so burning is their hatred against this nation, and naturally, for they know nothing of the Turks except by the injuries they receive from them; indeed, there are few who do. The Greek caloyer, who accompanied me from Sinai to Suez, told me that the year before they had murdered a Greek merchant of Suez coming to Sinai on a pilgrimage, by way of Tor; and when asked why they killed him, said they took him for a Turk. The Arabs murder Turks in the Desert in great numbers. I have heard many advocates of the character of the Turks palliate their tyrannical treatment of their Christian subjects by imputing it to the fanaticism unavoidably inspired by their education; but this defence is destroyed by the insupportable rigour with which they govern the Arabs who are Mahometans like themselves.

I saw one of the villages of the Arabs at Nasba. It consisted of nine tents made (by the women) of goats' hair, striped grey and black. Round each tent was a good-sized dog of the cur breed, whose barking gave notice of any one's approach. Goats, sheep, and

shed, it becomes a point of duty with the Bedouins to revenge it: but they are not blood-thirsty, if blood be not first shed by their enemy.

fowls, were walking in and out of the tents *ad libitum*, and camels lying round them. The furniture of these tents were, a mill for grinding corn, made with two flat stones turning one over the other on a wooden peg, several large and small wooden bowls for holding milk and rice, a kettle for boiling meat, a wooden bowl for pounding coffee, which operation was performed with a thick stick, a thin round iron plate (called *sadj*) for baking their bread, and two or three skins for holding water. Their riches chiefly consist in horses, asses, camels, and goats. Water being their chief luxury, they take care to have it always as fresh and good as possible. If I wanted good water, I always applied to the Arabs as the surest way of getting the best, only taking care it was what they drank themselves, for they generally tried to deceive me. At Farraan I saw one of their dinners, of which our Sheikh, by his welcoming all the guests, seemed to be the giver. Before it was brought, all the men, of whom there were twenty, with ten boys, washed their hands without soap, a boy carrying round the vessel (like a large coffee-pot), out of which the water was poured on the ground, for they had no basin. A very large boiled kid was brought in on a great wooden bowl, and *Thiakos* gave a share of the meat to every man, and distributed the bones to the boys, one of whom brought water round, when called for, in a small wooden cup, from a water-skin hung on a tree. Like the Turks, they drink before they begin to

eat, and after they have finished, but hardly ever in the middle of dinner. After they had finished, they washed their hands as before, but with soap, and began smoking. In the evening of the day on which I left Farraan, I saw them at supper. There were about twenty of them seated round three large bowls full of a boiled paste, made with flour, butter, and honey, which I thought very unpalatable. There was the same washing before and after. Now and then one, more liberal than the rest, threw a morsel to the starving dogs who were eagerly watching round. They have not the prejudice of the American Indians against speaking while eating, for they talked and laughed very freely. If any other Arab joined the party, they all got up, and he joined right hand with each. I remember being once addressed by two of them, I offered one my right hand, and the other my left; but he to whom I tended the left would not take it, but waited till my right was free.

In their dress they do not shew much vanity. *Thiakos*, the day he entered his village, put on a cloth benisch; but this was a piece of extraordinary magnificence. Generally, the men wear either a single shirt of light blue, or white cotton, with a leathern girdle, into which is occasionally stuck a small knife; or a loose sleeved garment of goats' hair, striped with black and grey. Their carriage is upright, and not deficient in dignity; when behind them I was astonished to observe the gracefulness of their walk, and

they turn their toes out with the perseverance of a dancing-master. I have never seen a fat Arab, except one Sheikh in Alexandria; a fat Bedouin never. They go sometimes barefoot, and sometimes (*i. e.*, the Bedouins) wear a sandal made of the raw hide of the camel, and fastened on by a string round the middle of the foot, and another that passes between the great and second toe. They bear fatigue exemplarily. They always walked all day, or night, by the side of the camels. I bought a pair of their sandals at Suez from an Arab boy whom I met walking in them; but these had come from the Hedjaz, and were more ornamented than the common ones. Their women are all thin, and carry themselves very upright. They wear nothing but a shirt of coarse blue cotton; and indeed, I saw little, or no difference, between their dress and that of the Arab women of Cairo. To European ideas, nothing can be more hideous than the mode of ornamenting their persons resorted to by the Arab women whose circumstances enable them to afford it. The hair is dyed of an auburn colour by a powder called hennah. Above and under the eye-lashes is drawn a black line, with a powder called surmeh, made into a paste, with a mixture of oil and antimony; and I have seen this line thickly marked under the eye, like that of a boxer in England who had gained a black eye in fighting*. The nails are

* This custom of painting the body, face, and eyes, is of the remotest antiquity. See Ezekiel xxiii. 40; and the description of the dress of Astyages, grandfather of Cyrus, in *Cyropædia* I.

copiously dyed with a red powder; and the cheek, lips, chin, nose, forehead, and breast, and very frequently even the nipple, are covered with the blue marks which are often seen in English sailors, who make them with gunpowder pricked into the flesh; the operation must be exquisitely painful to the Arab women, when performed on the nipple, as it is done with antimony pricked in with a needle. These latter marks are imprinted on almost all the Levantine pilgrims who go to Jerusalem, in the figure of the cross, or of some saint. The occupations of the Arab women are to take care of the children, grind the corn, milk the goats and sheep, and tend them when they are forced to wander from home. They are fond of brass and silver ornaments when they can get them, and sometimes wear one or even two large massy rings of silver round their arms and ancles. Nose-rings too I saw very common among them, generally of silver; and ear-rings are universal. They wear bracelets of coloured glass, which come from Venice, Hebron, and Tiberias. The Bedouin women of Syria frequently wear, depending from the partition of the nostrils, an immense silver ring, which hangs down to the chin, and takes in the whole mouth. The women are all slaves, but on oc-

11. It is probable that the pictique Agathyrsi, mentioned in the 4th *Æneid*, 146, had some such custom. The expression in iv. Jeremiah, 30, "Though thou rentest thy face with painting," seems to warrant the conclusion that some painful means were employed, as among the Arab women.

casion of a marriage, &c., they assert their privileges, and make themselves very active. I saw an Arab girl's head at Sinai by accident ; it was covered at the top by a large shell of mother-of-pearl, with many small pieces of the same hanging down from it round the head. This I was told they take off when they marry. This girl was employed with another grinding corn in one of the mills I have mentioned in page 476, which, as has been often observed, illustrate the saying of our Saviour, (St. Luke xvii. 35,) " Two women shall be grinding together," &c. The Arab children, one is astonished to see after observing the straitness of their fathers and mothers, are all potbellied to a degree of deformity. These are frequently naked, but when not so, wear only a shirt of coarse white or blue cotton. Their hair is disposed in a high topping from the back part of the head to the forehead ; and into their matted locks are sometimes twisted bits of leather with cowries on them. One of them I saw with a small bell hung round his neck. The children I never saw employed ; they appear to live perpetually in squalid idleness. Indeed, except when out with the camels, I never saw but one adult occupied ; he was making palm-tree rope, holding between his toes the portion he had finished, while he went on twisting with his hands.

The first thing our Arabs did on stopping, was always to feed the camels ; they then made a fire with broom, if at hand, if not, with camel's dung, and prepared their coffee ; this they make excellently, first

roasting and then pounding it, so that when boiled it is always fresh. They then kneaded a cake of flour, butter, and honey, which they baked on their iron plate, for a very short time in the ashes; when this was ready, *i. e.*, half-baked, they immediately ate it; after which their eternal pipes. The most ragged Bedouin will give himself airs of importance. I remember at Nasba I gave one of them a piece of water-melon, but he threw it away, because I would not lend him my knife to cut it with.

Distrust is universal; I never saw, there never was, an Arab who would give or do any thing, unless paid before-hand; can it indeed be otherwise in a country where dishonesty and theft are thought no crimes?

Their virtues my short stay did not enable me to observe; but Sheikh Ibrahim tells me, that in opposition to my list of their vices, which he admits to be correct, I must set down hospitality, good faith, and even generosity, among each other, when not at war, and chastity. All these are virtues which, and which alone, the profession of their religion indispensably requires. Hospitality was always the virtue of barbarians.

The only birds we saw in the Desert were a few black crows, turtle-doves, and swallows, which latter had a black body and a white tail. This is the season for quails, and the Greeks told us there were generally great quantities of them, but we did not see any. It is indeed surprising to me, unless they have the sagacity to find out the wells, how birds can

live in such a climate. The Greek monks told me that in some years it never rains a drop, and though in some it may rain five times in the year, they think themselves very happy if in the whole year there be one day's rain; they added, that for the last six years there has been scarcely any rain at all.

The air of the Desert is most excellent, I never enjoyed better health in my life than during this uncomfortable excursion. Its superior coolness delighted me. If condemned to live in these countries I should certainly prefer a house in the Desert near Cairo, could it be made safe, to one in the city. Nothing can be more beautifully marked than the pebbles of the Desert, which are striped with black and yellow, frequently representing fanciful figures of men, trees, &c. The soil contains also many cornelians, and I sometimes passed low rocks of white tale, through which the sun glittered brilliantly at a considerable distance. *

The Desert, if not misrepresented by ancient authors, who have stated it to be overrun with serpents, must have undergone a great change in this respect, for I never saw or heard of any such reptile while I was in it. Yet Bryant, who drew all his information from ancient histories, says "and though other wilds might abound with venomous reptiles, yet the Arabian sands were particularly famous on that account."—*Anc. Mythol.* vol. vi.

* Of these pebbles, and of the granite and crystals of Mount Sinai, I brought home with me specimens, which I still possess.

Niebuhr speaks of having seen some tombs, with hieroglyphics, between Suez and Sinai. The Greek monks told me that a day's journey to the southerly of Suez, at a place called Bodlar, they had seen some ancient tombs, but without hieroglyphics, nor had they ever seen or heard of hieroglyphics in the Desert.

Thermometer

87.

Wednesday, August 16th.—Last night and the night before, were both so cloudy and dark, that had we not been on a well-tracked road, we could not have found our way. At daylight we discovered the village of Beerk, and the extensive gardens that surround it; we reached it at half-past five, and again had the pleasure of drinking from the Nile, which waters these gardens during the annual increase of the Nile, being brought an hour and a half by camels; from this village we saw Shubra. We left it at a quarter-past seven, and proceeded on towards the river; our road was still the sandy stony plain, but for half an hour it was pleasant, as we had to our right the palm gardens of Beerk, which were laden with golden fruit, nearly ripe: we reached in one hour and a half the cistern where we first took water on coming, and entered Cairo at half-past nine. The Nile being risen, I saw large ponds of water, where, before, I had passed over dry land: after passing through streets and bazaars of Arabs quarrelling for paras, I alighted from my camel, and sending on the baggage to the convent with George, went to the counting-house of a friend, who told me that Mr. Lee was come from Alexandria,

for which place Sheikh Ibrahim set off last night only. My travelling establishment was by no means elegant, my clothes were all in tatters, I had not shaved since I set out, my face was burnt and disfigured by the sun, my shoes cut to pieces, and my feet so painful that I could hardly walk. Nevertheless, I was so anxious to see friends and hear news, that I walked in this state to the house where Mr. Lee was. I there found him with Mr. Bogos and Mr. Bankes, who was just arrived, and preparing for the journey from which I was now returned*. After learning the details of the victory of Waterloo, I returned to the convent, unpacked, and went immediately to the bath. This, though small, was very neat, being in all its three rooms very smoothly paved with square or diamond-shaped pieces of red stone, and white and black marble, laid alternately. There was not a breath of wind all day.

I have to-day heard the true account of the disturbance which the Arabs mentioned in the Desert, and find

* Since this time Mr. Bankes has twice visited Upper Egypt, where he penetrated higher than any of his predecessors; has travelled over all Syria, including the East Coast of the Dead Sea, which no one else, except Sheikh Ibrahim, had seen, and to Palmyra. His publication will teach us more respecting the East, than that of any traveller who has yet described it; for he goes every where, fearing neither danger nor fatigue, collecting more information than any other man could obtain, and never forgetting what he collects. I freely own my anxiety that my humble journal, if printed at all, should appear before his return, for I should not expect any one would read it after the publication of his.

it more serious than I expected. The real reason was, without doubt, plunder; the alleged one, Mehemet Ali's attempt to introduce the *Nizam Djedid* (European discipline). In particular he wished that every soldier should be enrolled, and this they positively refused. This shews that they were urged on by their officers, who would be the only losers by enrolment, as without it a *binbashee*, (commander of 1,000 men—*bin*, a thousand—*bashee*, head,) was paid for 1,000 men, who had not more than 2 or 300. On the 5th instant the soldiers assaulted the Pasha's palace at Usbekieh, in the city. Fortunately for him he was not here, but at Shubra; and one of his ministers having sent him a warning note, he instantly mounted a swift horse, and rode by a circuitous path to the citadel, where he shut himself in with some faithful adherents. This promptitude saved him: had he been met on the way, he would certainly have been murdered; and had he stopped at Shubra, he would probably have been unable ever to enter Cairo again. Some faithful troops repulsed the assailants from Usbekieh, who, being thus disappointed, plundered the *bezestein*, (a thing scarce known before,) broke open the houses of several merchants of the country, and committed a thousand outrages. The tumult lasted eight days, for three of which there was constant fighting in the streets: the mutineers were opposed by about one-fourth of the whole number of troops in Cairo, who were the best soldiers. These resisted the plunderers with great success in the streets, and in the plain

between Cairo and Bulac ; but not above thirty were killed on both sides, because the mutineers whenever they found they had the worst of the skirmish, threatened in case the Pasha's men advanced, to break open the houses and murder the inhabitants. At the time there were about 12,000 troops in Cairo, of whom about 9,000 against the Pasha*. The most active

* The suppression of this mutiny will probably tend to strengthen the Pasha's government, which is rather precarious : last year, (1814,) he sent messengers to summon 900 Arab cavalry to assist him against the Wahabees ; while his requisition was yet unanswered, Ibrahim Pasha, his son, who governs at Siut, in Upper Egypt, stopped an Arab chief, who was going into Upper Egypt with 400 bales of goods, and confiscated his merchandise : immediately the Arabs rose, and 25,000 infantry, and 8,000 cavalry, appeared in arms before Cairo, and for nearly a month prevented a single boat from coming to the city from Upper Egypt. The Kehaya Bey, who had no force in Cairo, (almost every soldier being with the Pasha in the Hedjaz,) had no means of getting rid of this blockading force but by giving enormous presents to the chiefs.

Mehemet Ali has on paper about 30,000 Turkish troops, and in actual service about 18,000 : his annual revenue amounts to about 200,000 purses, (about three millions and a half sterling:)** his mint yields him about 14,000 purses a year ; the custom-house at Damietta about 6,000 purses, and that at Alexandria between 5 and 6,000 purses : he makes a great deal of money by monopolies, (of rice, wine, spirits, &c.,) which pay him each 7 or 8,00 purses a year : taxes, which are generally farmed, are very great sources of wealth to him : he has but few Arabs in arms, and those not regularly maintained. So systematical is his

** In the reign of Ptolemy Auletis, (a very indolent and weak prince,) the taxes paid by Egypt to Rome, amounted to 12,500 talents, or £2,421,875 sterling.—*Bryant's Ancient Mythology*, vol. vi.

rebels were the Albanian soldiers, of whom there are about 1,500 in the city. These fellows are the scum of the Levant, being mostly men banished for their crimes from other parts of it; for Egypt, both for Franks and Turks, is a perfect Botany Bay of Turkey*. Of the courage of these scoundrels, some idea

rapacity, that the trunks of every Rayah who comes into Egypt are regularly opened, his dollars taken away from him, and piastres of Egypt substituted.

* The European Society in Egypt is, in general, the refuse of the Mediterranean and the Levant; scarcely any Frank lives there who is not either too stupid to get a livelihood in his own country, or has not flown from it to escape the punishment of some crime: this latter is the case of a Doctor Caluci, in Alexandria, who is escaped out of the galleys in Naples. The only respectable Europeans in the country are the Consuls and one or two merchants. There are no greater scoundrels in the world than most of the Frank doctors in Egypt; I have heard two or three anecdotes of them from undoubted authority. Dr. Mandreci, who was the late physician of the Pasha, had a Copt come to him with a bad cancer in his mouth; he would say nothing to this man professionally till he engaged to pay 2,500 piastres, of which 1,000 must be immediately deposited; the man did so; Mandreci then gave him in charge to a Dr. Marucchi, to whom he was forced immediately to give 500 piastres more: the man died in a fortnight. Another of these worthies, a Dr. Mapurgo, (a Jew,) was sent for by a woman of the country, whose husband, a Christian, was very ill; Mapurgo demanded that she should pay him beforehand a certain sum, which, she said, was beyond their means; while they were disputing about the price, the man died. This Mapurgo was relating to Sheikh Ibrahim his having paid a visit to another physician, who offered him some Cyprus wine, "but," said he, "I would not touch it, for I suspect he wanted to poison me." These things are common: Sheikh Ibrahim has seen a


may be formed from these facts. About 500 of them advanced against the quarter of the Franks and Christians, (who kept, and still keep, regular watch day and night), but were driven back by their first fire, which killed two of them, and wounded five or six. Above 100 of them were driven back, even from the quarter of the Jews, by not more than a dozen of this despised race. Mr. Belzoni, who does not seem fortunate here, came to town on the first day of the tumult, and was met by a party of these Albanians, who robbed him of his watch, a topaz brooch, and a few piastres he had about him. The Pasha still remains shut up in the castle, and will probably not venture out for some weeks: he has

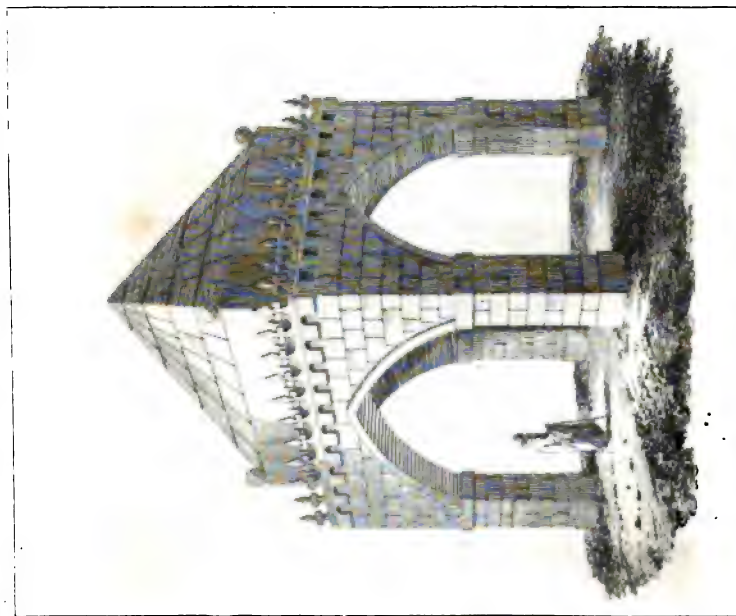
letter from Mapurgo, in which he asserts, "I caused the death of Mandreci." Mandreci's situation, as physician of the Pasha, exposed him to the jealousy of all the medical offal in Egypt. This Mapurgo has been in England, where he offered his services to the Palestine Society as a traveller in Palestine: strange to say, they were deceived by him, gave him money and various instruments, which he sold at Mahon, and has no more idea of going to Palestine, than to South America: he is aware that Sheikh Ibrahim knows this story; and, therefore, Sheikh Ibrahim says that he never would employ him as a physician, for fear of being poisoned. He sometimes tells the Sheikh that he has thoughts of going to Palestine. The Pasha one day, in a joke, made a present of the Pyramids to Mandreci, who formed various plans for profiting by the gift: one was to make a railing round the large one, and admit no one to see it without paying a certain sum: another was to write to Europe, and raise subscriptions for blowing it up, in order to inspect its interior: both, of course, were impracticable.

begun to cut off heads, which is done sparingly at Bulac, with a machine like a chaff-cutter. He has not yet operated on more than five or six, but he is craftily watching an opportunity, and when it arrives, will, no doubt, mow down heads without counting them.

Thermometer
90.

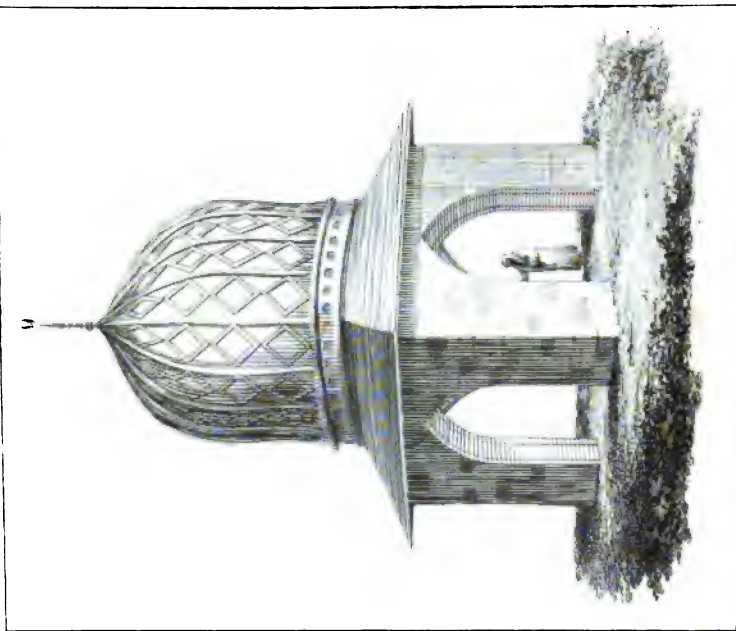
Thursday, August 17th.—I was writing at home all the morning, not a very long one to me, for a bed was too great a luxury to be parted with in a hurry. I dined with Mr. Cocchini, at whose table I met Mr. Bankes. Cocchini's wife is a very interesting woman, and is frightened out of her senses by the disturbances, having, by chance, found herself the first day in the middle of a party of fighting soldiers. After dinner I called on Mr. Lee, who had talked of making a party to the Pyramids of Sacchara, but I fear his business (he is here about the ship from India that was forbid to come to Suez,) will not permit him; and I must add this proof to the many I have had, that one is never sure of going any where if one be not resolved and prepared to go alone, if necessary. In the evening I made a donkey excursion with Mr. Bankes, who is quite of my opinion as to the folly of guiding one's self by information obtained from the Franks; the traveller who did so, would never move from his room. They all insisted on the extreme danger of going out of the Frank quarter, and the certainty of being insulted, if not fired at, by the troops. We were deaf, however, to their remonstrances, and sallied forth. The streets we passed

through were full of soldiers, all armed, as usual, but none offered us any practical, nor did I even hear a verbal, one, though we necessarily jolted many of them in going along. The Arabs were still exposing their fruit to sale on stalls, but the bazaars were all shut; and so general was the terror excited, that there was not a single respectable man, Mussulman or Christian, of the unarmed population, to be seen in the streets. We rode to the tombs of the Caliphs and Beys, which are south-east of the city. These consist of many small buildings, topped by cupolas, which were beautifully fretted, sometimes in zig-zag, and sometimes in grooves, while the cornice under them was formed of ornaments, falling the lower within the higher ones, three or four deep, like the droppings of stalactite . Many of them were in ruins, destroyed by the Mamelukes, who did not confine their hatred to a man to his life. Sometimes the cupola was supported on four square pillars, and this, at a little distance, had a light and pretty effect. These tombs, however, are not to be compared with those on the north side of the rock, on which stands the citadel; (these are on the south side.) The rock is on the south-east of the city, and the citadel is at its western extremity. For the annexed drawings of these tombs I am indebted to a lady, who, with the assistance of my explanations, copied them from the wretched attempts at sketches which I brought home with me. The burying-ground on the south-east of Cairo, is very extensive. The rock is of a soft sandy-coloured stone, exactly like that used in



Drawn by W. Turner.

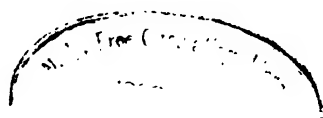
London. Published by J. Murray, 1820.

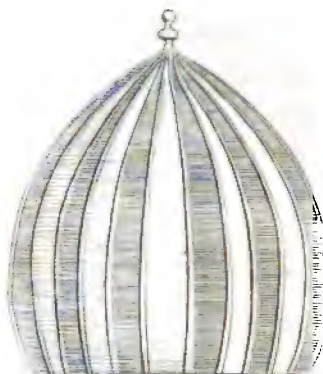
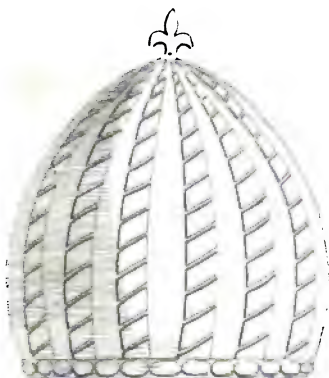
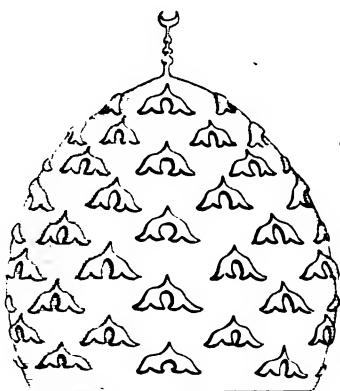


Engraved by J. Clark.

TOMBS in CAIRO.







the construction of the Pyramids; there were many caves hewn in it of square and oblong shapes, but whether these were deep enough to have been tombs, or for what purpose they were made, we could not examine, as the rock is almost perpendicular, and we saw no means of getting up. In all these tombs, in all the mosques of Cairo, in most gateways, and in many houses, the *fleur de lis* is a very common ornament, and, (considering the improbability of European architecture being adopted in these countries,) this encourages the supposition that it was introduced into Europe by some crusader, who represented it on his banner, either from having taken some Saracen town, or standard on which it was painted, or simply because it pleased his eye. As we returned through the city at sun-set, the streets were all empty, though it was Ramadan, and all was perfectly quiet. On our arriving at the convent, Mr. Aziz called on us at the convent with the news of Buonaparte's surrender to one of our ships of war.

A Chiaoux arrived here to-day from the Porte with the confirmation of Mehemet Ali as Pasha; and was saluted by the cannon of the citadel. The troubles still continue: four soldiers shot each other dead in the streets to-day. I wish they would all murder each other, and so I have no doubt does Mehemet Ali.

Thermometer
80.

Friday, August 18th.—After taking leave of Mr. Bankes, who was to depart this morning for Suez and Sinai, at noon I set off on a donkey for old Cairo. All was quiet in the city,

as I passed the great mosque of Citti Zenap, I admired its exterior Arabick architecture, and its fine Gothick arched door-way, with a cornice of stalactite ornament. Inside of course it was quite unadorned, like all Turkish mosques, and had a low flat roof, supported by numbers of small white marble columns. It was now crowded with Turks and Arabs, saying their noon prayers. As I passed through the plain between Cairo and Old Cairo, I found fields of vegetation watered by small canals, where, before my departure for Suez, all was dust and barrenness. The dyke in this plain was now cut, but owing to the disturbances it was done this year in silence, without the presence of the Pasha and his officers, and without the fête that annually takes place on this occasion, and lasts three days, with fire-works on the Nile, &c. The rise of the Nile this year has been very abundant, though it threatened to be scanty, it having mounted to the top of the Nilometer. This is ascribed to the luck of the Pasha*, who is thought

* Last year Egypt was not so lucky ; it was overrun by swarms of locusts, which devoured all vegetables, and the leaves of all trees: fortunately they came in April, when the corn which in this country is cut in March) was not above ground. The Arabs of Cairo roasted and ate them with great eagerness. These insects are a terrible scourge to the agriculture of Egypt and Syria. They are seen darkening the air by their swarms at a distance ; and when they approach, they light and walk along the ground in such myriads, that the earth appears to move, nor is a blade of grass or any verdure to be seen where they have passed. The peasants in the villages, when they see them in the air at a dis-

universally to be a man peculiarly favoured by fortune ; and as this is the fixed opinion of the soldiers, the late revolts bear on that account a more serious appearance, as they would not have ventured to mutiny against such a man, without a provocation which they thought very serious. The canal of the city, which runs past the window of Mr. Aziz, is now quite full. The water of it is filthily dirty, though its current runs about one mile and a half an hour. It extends to the village of Birket el Hadge, two hours and a half from Cairo. In the evening I went to call on the Greek patriarch, who received me with his usual enthusiastick civility at the Greek convent in old Cairo, to which he retires at the annual rising of the Nile, and which commands a fine view of the citadel, the river, and the beautiful island of Rauda. This convent is surrounded with high walls, and in strength is a perfect fort, so much so that, before I left Cairo, many Frank families had shut themselves up in it for security against the dreaded outrages of the soldiery. Its church is mean and small, though in a passage adjoining it they shew a small chamber closed with an iron grating, which they pretend to have been the

tance, immediately light fires on the skirts of their village, and dig trenches. The locusts always go strait forward, and thus either walk into the fire, or are covered up with earth in the trenches by the ready peasants. It is melancholy to see these poor people weeping and wailing, when these deadly enemies of their industry approach : they never, however, leave their eggs, or, if they do, these never come to perfection, so that they seldom commit their devastations two years running.

tomb of St. George. They do this favourite saint no great honour, for they burn in this chamber only three small glass lamps. After taking leave of the patriarch, who gave me a most paternal hug and kiss, I walked to the Coptic convent near, which is small and mean, but contains in its church a grotto, in which it is pretended that the Virgin lived during her residence in Egypt. This grotto is subterraneous, and one descends to it by two short flights of steps opposite to each other, and meeting at the bottom. It is about twenty-two feet long and eighteen wide: in it is a mean altar, and seven small and ordinary columns of coarse grey marble. There are pictures in the church, belonging some to the Copts, some to the Greeks, and some to the Armenians. The Greeks deny that the Virgin lived in this grotto, and in support of that unbelief, the patriarch told me, they (the Greeks) had a small book of travels, 150 years old, written in Latin by an Englishman, who mentions his having dined with the Greek patriarch in Cairo, and that he showed him *there* (in Cairo) the grotto in which the Panagia lived.

The custom-house in Old Cairo has been robbed during the riot. There were several boats this evening lying off the quay which had brought up provisions,—corn, oil, and rice,—for the Pasha, and thence they were taken to the citadel under a strong guard. By the time I had finished my visits the sun was down, and fearing the gates of Cairo would be shut before I could reach them, I supped with Mr. A., and made my-

self a very good bed on his divan, on which I slept well. A high northerly wind rose in the evening, and blew all night. I dined to-day off very excellent fish from the river. It looked like a dog-fish, and was about two feet long, with a very wide mouth placed very low.

The island of Rauda opposite Old Cairo is now in high beauty, being plentifully watered by its water-wheels, and green with all kinds of verdure, which is shaded by innumerable palm-trees and large sycamores.

Thermometer
88.

Saturday, August 19th.—At half-past eight I rode to the Turkish convent of Ater Nebet, an hour south of Old Cairo. The road lay under a long row of sycamores, with the Nile to the right, and to the left a narrow strip of land, well watered, and abounding in melons, water-melons, and other vegetation. This cultivated tract was not above a quarter of a mile wide, and was bounded by low sand-hills that divide it from the eastern Desert. On the other side of the river were opposite to us the Pyramids of Ghizah, which appeared within half an hour's walk. At the convent we found every body asleep, (owing to the Ramadan, during which the Turks set up almost all night), except a few students, who were in a room below studying passages of the Koran, written or painted on tables of light-coloured wood. Our object in coming was to see the shoe of a Turkish saint, which they boast of possessing, and which is nearly three feet long. This, however, they

would not shew us, saying, that an order of the Pasha was necessary. We were, therefore, forced to content ourselves with seeing the scene of this gigantick miracle, and to return to Old Cairo. At half-past ten we returned to Cairo. On our way we stopped at the small Turkish convent of Tekaa, on the plain between Cairo and Old Cairo, in the mosque of which is shewn another print of the foot of Mahomet's camel. Here too we were disappointed, for this mosque is only opened on the Turkish sabbath. The monks were very neatly dressed in clean high white caps and green benisches, and were very civil to us. We entered Cairo at noon, found all quiet, and rode through the streets to the convent, without meeting with a single insult. I dined with Mr. Bogos, whose social suppers are now interrupted by the necessity of his presence, during the evenings of Ramadan, at the citadel, where he is generally obliged to stay till midnight. In the afternoon I remained in the convent writing, and in the evening sent George to Bulac for a boat, intending to-morrow to visit the Pyramids of Sacchara. The Franks are all strenuously advising me to defer this expedition, as on Monday morning the Capigi is to read the firman, confirming the Pasha, and a violent uproar is universally expected in the city among the troops. Be it so: one is in that case as well out of the city as in it, and I did not come to Egypt to shut myself up in my room. I wrote all the evening.

The quay of Old Cairo is full of miserable mean-

looking houses, but is beautiful from the sycamore trees planted all the way down it, and from the fine view it commands of the opposite rich banks of the river, and of the verdant island of Rauda.

Sunday, August 20th.—I sent George to Bulac to bring the boat he had hired to Old Cairo, and set out early for that place on a donkey. Every thing was perfectly quiet in the town. We went to Mr. A.'s lodgings, where he did not come till one o'clock, having been unexpectedly called to Shubra in the morning. He brought with him Mr. Belzoni and his wife, who wished to join our excursion to Sacchara. After dining, we set off at half-past five, in a small cangiah (boat, with a cabin on the deck abaft, covered over, like that of an English pleasure-boat) that George had hired us for twenty-six piastres. We had a light north-east breeze, by favour of which we went down the river at an easy rate. How superlatively beautiful was the bright sun-set behind the thick palm groves on the west bank of the Nile. Down this bank we sailed, now plentifully watered, and covered with palm trees, below which are cultivated water-melons and other fruits. These palm trees are not high, but they are very thick. We saw the stems of several two feet two inches in diameter. There were also a great number of large spreading sycamores. The vegetables most abounding were cucumbers, and the fruits, dates, grapes, and water-melons.

At half-past nine, the Arabs dropt the stick of the rudder, and while they went back for it, we went

ashore in one of the gardens, in which were feeding and resting above twenty donkeys. We now found that the dropping the rudder stick was a scheme of the Arabs to make us stop here, which was evident by their anxiety to persuade us—what we knew to be a lie,—that this was the nearest place to the pyramids of Sacchara, and their frequent whisperings with the master of the donkeys showed that they had concerted with him that they would make us take his beasts—disgusted by these intrigues, we bullied and menaced them, and made them take us on immediately. This made them very furious, as the Reis of the boat had planned to pass the night in his village, which was close by. We now proceeded by brilliant moon-light which gave a delicious softness to the rich scenery round us. Our Arabs were not very clever seamen, for they were obliged to go on shore as often as they wanted to shift the sail. We were sailing over fields (near the western bank) of which now and then a plat peeped above the shallow water. At eleven we stopped in a garden under a palm grove, which the Arabs said was one hour from the nearest pyramid. On the east bank of the Nile, opposite us, was a mountain of whitish rock like that near Cairo. Here we supped and spread our counterpanes on the ground which being soft, though damp, we slept very well. At midnight the Arabs went to the nearest village to find us donkeys. They refused to go at first, but we soon reduced them to reason by threatening to pay them a few piastres less if they disobeyed. This is the only

effectual way of punishing an Arab or a Levantine. Aim at his purse, and you frighten him much more than by menacing his person with any chastisement short of wounding or death.

Monday, August 21st.—The Arabs did not return till sun-rise, and there was so much wrangling, as usual, about prices that we did not get off till half-past six. There is a canal running from the river to the foot of the first pyramid, but this was not yet full enough for our boat. For the first hour we rode along a plain overgrown with rushes and thistles, but now clearing for cultivation, which proceeds but slowly, being done only by the hands of the peasants. Our road was delightful, being surrounded the whole way to the pyramid by groves of palm trees, loaded with golden fruit. For the last hour and a half we went on a causeway, having the canal on each side of us. Part of this causeway was elevated into a small regular-built bridge, under which the water was rushing with a loud fall. At nine o'clock we turned off the causeway and rode 300 yards to the foot of the first pyramid, where cultivation ceases, and the desolation of the Desert begins. This first pyramid is about 150 feet high, being formed of six quadrangles of about twenty-five feet high, placed on each other.



Its breadth is well proportioned: it had originally a regular stair-case up it. This was evident from the wall on the side of the broken steps, being nearly as

smooth as if built only a century ago. It was composed of a soft whitish stone, of which great pieces had crumbled off, and were lying in all directions around in masses and pulverized. From the top we had an extensive view of the Desert to the east, the beautiful country on the banks of the Nile to the west, Cairo to the north-west, too distant to be well seen in the glare of the sun, and the pyramids round, among which the great one of Ghizah towered above all, and appeared quite near. We breakfasted under the pyramid on provisions we had brought with us, till at eleven the shade ceased, and we set off again. We did not visit the Catacombs near, as the Arabs told us that lights and a ladder were necessary, and we had neither. We sent however an Arab to bring us a mummy of an Ibis. When I returned to Cairo, I felt glad we had not descended to the Catacombs, as Mr. Bogos told me that the Arabs, if they can, will lose a man in them, and leave him there with the intention of coming back to plunder the body, after he shall have perished of hunger and thirst. Aaron Hill's Travels contain a lamentable account of two Italian gentlemen, who were thus abandoned by their Arab guides, and perished miserably. When Mr. Bogos went to them, after seeing every thing, and being on their return to Cairo, they missed two soldiers of the party. On asking the Arabs after them, they said they had returned to the city. This, however, being improbable, and the party having suspicions, they returned, and found the two men in the Catacombs groping their

way about in the dark, and in utter despair; of course they bastinadoed the Arabs well. They might have played us this trick, as we had no guard, and scarcely any arms. The Catacombs contain nothing to see, except a number of subterraneous apartments so full of vases containing mummies of the Ibis, that it is difficult to get through them. Mr. Aslin tells me that he broke above 200 of these, and did not find the contents of one in good preservation. He got indeed a few feathers, but these mouldered away immediately on exposure to the air. Another gentleman in Cairo told me that he too broke above 200, and did not even find a feather preserved. We rode half an hour, partly retracing our steps, through the Desert, on the west bank of the canal, and stopt near an Arab village under the shade of a large spreading sycamore in the middle of an extensive grove of palms. While we were stopping here, the Arab whom we had sent brought us back a mummy of the Ibis. It was contained in a narrow round vase, (about two and a half feet long, and about eight inches in diameter,



with a small top closely shut) of red brick, so fresh that it appeared to have been made yesterday. The contents within were quite mouldered, and there remained nothing but shreds of the cere-cloth. Here we dined and slept, being overcome by the heat which to-day was overpowering.

At half-past two, the rest of the party returned to

the boat, and Mr. Belzoni and I set off for the other pyramids. One of the Arabs, as we were arranging the separation, was so noisy and insolent, that we were forced to beat him well with our sticks, for we found all explanation and remonstrance utterly useless. After passing the groves of palm trees that covered the narrow slip of cultivated land between the canal and the Desert, we rode for an hour over the latter to the foot of the largest pyramid of Sacchara. Here we were indulged with another specimen of Arab intrigue. Two Arabs, who had been accompanying us from the village near which we dined, had talked to us all the way of chambers in this pyramid, (to which they said there was a door above) containing mummies, and one of them had gone back, to bring a light and ropes to serve as a clue. We ascended it as soon as he returned with these : when we were near the top we observed these fellows winking to each other, and when at the top, they told us they had made a mistake, not being in the habit of visiting these pyramids ; and that there were no chambers in this pyramid, but they *rather believed* there were in the next. We now found out their *but*. When they first came to us from the village, they told us that there were a great number of Bedouins round the Pyramids (indeed we had seen five horsemen riding on horse-back past the first, the ledged-one, when we were on the top of it), and it would be dangerous to go there to-day. They therefore advised us to *sleep at their village to-night*, and go to-morrow, when the Bedouins

would probably be gone. This we would not hear of. They then imagined the scheme of delaying us by making us climb to the top of the largest one to see the pretended chambers, in the hope that, finding it late on our return, we should be forced to pass the night in their village, which would ensure them a baguish in the morning. We beat them with our sticks for these ingenious devices, and one of them ran away ; we doubted whether from fear, or with the intention of seeking vengeance. It appeared to be from the former motive, for we saw no more of him ; but I shewed him my pistol in case it should be from the latter, and assured him that if any thing happened to us, he should be the first man I would shoot. I was not sorry, however, for having climbed this pyramid ; it was of a pyramidical form, and about 220 feet high. It was built with brown and white stone, in large masses, and, contrary to the usual system, regularly laid ; the white stone was in general hard, and as sharp as if hewn yesterday, and the brown very soft, every where hollowed, and crumbling and falling in all directions. The brown stone was copiously impregnated with shells, which were fixed in it every where. I took two or three of them out and brought them away with me. In half an hour we reached the next pyramid, which stands south of the largest. This is of a singular shape, and is the most perfect of all the



pyramids I have seen. May not this be owing to the form of it? Except on the east side, the rise, which is nearly perpendicular, is almost unbroken and perfect, still retaining the outer coat, which is very closely constructed. The west and south side have sustained scarcely any damage, except the line below being much broken at the bottom, which is the case all round. The east side is the most ruined, and the perpendicular parts much better preserved than the sloping ones. It has a door to the north, about four feet high and three wide; but from the line below being broken and hollowed, it is not within reach. It is in the middle (as to breadth) of the north side, and about twenty-five feet from the ground. The stone of which it is built is a soft white one, much crumbled away in many parts. The lines of the stones were not equal in height, some being two feet high, and some four; nor were the stones equal in width. Close to this is a very small pyramid, of a pyramidal form, built of the same stone. The Desert round these two last pyramids is all covered with beautiful Egyptian flints, and with great quantities of cornelian. South-east of this last about half an hour, and the most south of all, is the brick pyramid. It is quite black and shapeless, but though merely a broken mass, it seemed to me evident that its shape originally was like that of the first we saw to-day; viz., quadrangles laid on each other, and getting regularly smaller as they approached the top. The bricks are somewhat larger than those we ordinarily

use in England. The brick one is smaller than the oddly-shaped one I saw before it, which is smaller somewhat than that of a pyramidal form which the intrigues of the Arabs made us mount. I have counted fifteen pyramids in all, *i. e.*, in Ghizah and Sacchara; but it is difficult to be accurate, as the small ones are so much alike, and one cannot see them all at once. The only vegetation we saw in the Desert round the Pyramids was thistles, and a few plants of the wild melon. These latter creep along the ground. Leaving the pyramid of brick, we returned through the Desert and cultivated land. As we passed through the village of the one Arab who had remained with us, he asked whether we would sleep there; and on our answering decidedly in the negative, left us without asking for any thing. I should have thought this to be a sting of conscience; if the Arabs of Egypt had any such thing about them. We joined the causeway again, and taking a short road, by fording the canal two or three times, and passing through several Arab villages, reached the gardens of palm-trees on the bank of the Nile, whence we had set out in the morning. We did not find our party and boat there, they having engaged to wait for us till the moon rose at half-past seven, and if we were not then arrived to push off. We found, however, a boat, of which the Reis consented to take us for the moderate price of three piastres, paid our donkey-driver, and got on board. We fell asleep immediately on entering the boat, being pretty well

tired; and did not wake till the Reis roused us at Old Cairo, where we arrived at half-past one, having floated down with the tide. His man immediately took our mattress (which had been a saddle all day), and followed us to Mr. A.'s house, where we arrived three hours after the other party.

Thermometer

91.

Tuesday, August 22d.—This morning we heard there was a fresh disturbance in Cairo, but reports here are so little creditable, that I resolved to go to the convent. By way of precaution, however, I went a circuitous route, and entered the city by the Bulac gate, that being the nearest entrance to the Frank quarter. The plain just within the Bulac gate was inundated about six feet deep, and I saw women washing, and boys and soldiers bathing, and even fishing, where I had rode before. I reached the convent at half-past twelve, and was glad to put myself in comfortable trim. The account of the disturbance was as follows: last night the Pasha demanded the final decision of the troops, which not being given, the Kehaya Bey this morning walked through the city, took away the muskets of the soldiers whom he met alone, or in small parties, and advised the inhabitants not to be too confident, but to shut up their shops and houses. This advice has occasioned great consternation throughout Cairo. Yesterday the firman was read, and all was quiet. At noon the Pasha sent for the binbashees, and recommended to them to do their best to quiet the troops. The Franks are very much alarmed, because

yesterday Mr. Baffi (an Italian, employed by the Pasha to make gunpowder) was bastinadoed by some soldiers as he was riding through Cairo; this, they say, proves their animosity against the Franks. To-day this advice of the Kehaya Bey has put them out of their senses again. *Ne moriare mori* is their system. All the day, and in the evening to-day, firing has been heard about the city. In Old Cairo, the inhabitants hearing the report of guns, ran so hastily, and in such crowds, that two of them fell into the Nile, and were drowned. Yet I met great numbers of soldiers this morning in coming, and did not receive the least, even verbal, insult from any one of them. The Pasha has to-day conceived a new plan for ridding himself of his enemies. It being time to relieve his troops stationed at Jedda, he has proposed to some of the soldiers here to become horse-soldiers, and go there*. This they are some of them likely to

* The infantry of Mehemet Ali are paid fifty piastres a month, the cavalry 130. With this they must provide every thing for themselves except their wretched rations: but the horse-soldiers have many ways of getting money; their horses are found them, and if killed in service, are made good to them. If a soldier have a good horse given him, he will often sell it and buy a bad one, pocketing the difference. This young one is bought for 300 piastres, and when older and well trained, is sold for 600, 700, &c. &c.

I have inquired particularly in Cairo about the French Mamelukes, and find, that there now remain only between thirty and forty of them. Their Chief, Abdullah, died of the plague (as did many of his comrades) this year. He had enjoyed an income of between 30,000 and 40,000 piastres, which he always

accept, as a horse-soldier, besides his showy appearance and additional consequence, gains from 1,200 to 1,300 piastres a year.

Thermometer

80.

Wednesday, August 23d. — After dinner I wished to ride again to the Tombs of the Caliphs and Beys on the north side of the citadel. The Franks all got round me, assuring me that if I moved out of the Christian quarter, I should infallibly be murdered; and their representations so frightened the first ass-driver whom I had hired, that he refused to accompany me. I soon however found another and set off. I found every thing perfectly quiet in the streets, and not a single person spoke to me. The tombs are north-east of the city, and are many of them very beautiful. Their general construction is a quadrangle, containing the tomb, above which rises a cupola, which is highly ornamented. They are generally fretted like embroidery, in zigzag and other patterns, all elegant, with stalactite ornaments under the cornice; they are sometimes surmounted by a minaret, also deeply and tastefully adorned with fret-work. There are many of them, not a small proportion, ruined. Of the highly ornamented ones I should suppose there are twenty-five on the north, and

shared with his companions, who were constantly feasting and drinking at his house. When he died, he left only 3 or 4,000 piastres, to which the government liberally waved its claim in favour of a wife, whom he left pregnant. His ungrateful comrades insisted that it should be divided among them, but this the Kehaya Bey (the Pacha being at Mecca) strenuously refused.

fifteen on the south, side of the rock that contains the citadel. It is astonishing what a quantity of dust hills there are outside of the walls of Cairo. The city is absolutely surrounded by them. I returned as unmolested as I went, though the streets I passed through were crowded with soldiers. When I got back, I went with Mr. Lee to pay a farewell visit to Mr. Aslin, and to restore him his volume of Niebuhr. We found him in his garden, and stopped with him half an hour.

Thermometer
91.

Thursday, August 24th.—I was to have left Cairo to-day, but Mr. Cocchini having told me that if I stopped a day he might probably accompany me with his family, I consented; and am disappointed, as is usual when one waits for others in the Levant. I was amused to-day by seeing an Arab singing-girl in the street. She had a hoarse rough voice, but sung with more regard to tune than I have been used to hear in these countries, enforcing the energetick parts of her song by beating time on her breast and clapping her hands: her song was addressed to the windows of the houses, to which she looked anxiously for something to be thrown out to her. I wrote in the morning and evening, and packed up for to-morrow's departure.

The convent is large and contains a great many apartments. The church is large, but not handsome. There are only three monks and one lay-brother. The three former were by no means amiable characters,

but behaved always with great civility to me. They were always complaining of there being too few ; and were, I believe, assisted in the service of the church by some Catholick priests of the country, of whom I generally saw two or three about the convent. The Catholick priests were, as usual in these countries, very ignorant ; and their ideas of our religion were most absurd. One of them one day asked me, if it were not true that the English confessed themselves by making a hole in the wall to which they addressed themselves.

Friday, August 25th.—In the morning I was taking leave of my friends in Cairo. At a quarter before twelve I rode to Bulac with Mr. Cocchini, who very good-naturedly engaged to secure a boat for me. We passed through the streets of Cairo in perfect tranquillity ; but as I was going through those of Bulac, Mr. C., who was behind me, saw a soldier point his pistol at me ; as, however, he did not fire it, I remained ignorant of his hostile intentions ; perhaps I had jolted him *en passant*. These fellows think that Franks are very easily frightened, and that the sight of a pistol will give them a terrible idea of the valour of him who holds it. I engaged a boat from the custom-house for Rosetta at seventy-five piastres*, and the men, of whom there were four, immediately employed themselves in making a tent of mat, while George was collecting provisions for me. At five o'clock

* Bargains are made in Egypt in patacs ; the patac is ninety paras (two and a quarter piastres) and is only an imaginary money.

I got on board, the boat pushed off, and I had adieu to Cairo with real delight. Of all the great cities of the Levant I have seen, Mysseer (as the Turks call Egypt and Cairo from Misraim, whom they suppose to have been the great grandson of Adam, and first king of Egypt) is, both on account of its society, its climate, and its situation, the one I should be most unwilling to live in*. The only luxury I envied the inhabitants was the water of the Nile, which is so light and wholesome, that it may be drank

* In March and April it is generally afflicted with fevers, and in August and September with dysenteries, both frequently fatal. Its only peculiar luxury is the Nile water, which is pure and wholesome, after being cooled in bardacs: March is the best month for vegetables when the Nile retires; of these, artichokes and cauliflowers are the most abundant: the dysenteries in August are generally produced by eating too much unripe fruit; peaches and water-melons: the fish of the Nile is, as I have already stated, accurately described by Hasselquist: meat was cheap in Cairo: when I was there it was twelve paras an oke; but the cheapest country I have known of, is Upper Egypt, where three fowls are bought for a piastre, (exactly seven pence halfpenny, the Spanish dollar being now worth eight piastres;) all the necessaries of life are in the same proportion, and labour is hired in the same ratio; Sheikh Ibrahim tells me that among the natives the cheapness of living and of services there is quite extraordinary: when he was there in the disguise of a native, he sent a peasant from Esne above the Cataracts to Siut, (a journey of above 900 miles going and returning,) on a message, and paid him only thirty piastres; another that he sent an eight days' journey, was quite contented with ten piastres.

in any quantity with impunity: of the clay on its banks are made vessels called *bardacs*, of which the cooling power is so great, that the water is put into them almost tepid from the heat of a burning sun, and in two hours' time is nearly as refreshing and cold as if iced; these vessels are made mostly in Upper Egypt, where they are tied together in great numbers, and sent floating down the river; they are of all sizes and shapes. The island opposite Bulac was now covered with verdure, as were all the banks around me. The water was spread over the land on every side, and was brown and dirty, being full of the mud which it leaves annually to enrich the soil. Its current runs towards the sea at about three miles an hour, (I have heard some say four, but I do not think it is so quick,) but owing to a high north-west wind it did not carry us at more than two. This is one of the great advantages to the navigation of the Nile at this season. The current always ensures to the boats a quick passage to the north, and they are wafted down the Nile rapidly by the north-west wind which now blows invariably. At half-past six we were opposite Shubra, and at dusk entirely lost sight of Cairo. After dusk a small turn in the river enabled us to sail. At eight I lay down and slept well the rest of the night.

Saturday, August 26th.—When I woke at seven we had the same wind, and were still sailing, having passed in the night the northern point of the Delta. We were opposite many Arab villages, of which the

inhabitants were preparing the land for seed, and drawing water up to it where the banks were higher than usual. This was frequently done by a basket swung on a rope, of which two men holding the ends tilted up the water too quick for it to escape through the wicker-work. The country, to the height of which my boat was nearly elevated, was perfectly flat, and there were but few trees on the banks, but a busy scene was exhibited every where by the Arab peasants preparing the ground. At intervals there were groves of palms along the shore, but in to-days' journey this was rare. At half-past two we stopped at a village called Courbatchee, where we got some milk and eggs; I walked for a quarter of an hour in a garden of the village, which contained every tree that this happy climate produces. I observed nut, (hazel,) trees, which I have not seen commonly in Egypt, and the almond-tree with its small dark green leaf was very abundant. I have been surprised that I have seen few or no olive trees in Egypt, though they were transported to Attica from this country. At a quarter before four we left the village. We floated down, (having ceased to sail at noon,) faster than yesterday, as there was less wind. At sun-set we stopt an hour by the west bank, and took some coffee. When the wind struggles with the tide of the Nile, it agitates it as much as a sea; and a person quite without sea-legs might easily have felt his inward man incommoded yesterday and this morning. We set off again at

half-past seven, when I lay down and slept well all night.

Sunday, August 27th, and Monday, August 28th.

—When I woke at six we were off Foua, but we went very slow all to-day, as the north-west wind was excessively high ; at moments, however, we could take advantage of it, and sail by tacking. The country from Foua to Rosetta is beautiful, being covered with palms and sycamores, and now every where sown with growing rice, of which the verdure is of the most brilliant green. At five I landed at Rosetta, and proceeded directly to the house of Signor Lensey, who told me that the plague was still in the city, and as we were walking before his door showed me a man pacing up and down who had had it on him twenty-eight days, which shews it to be very benign. Still, however, it was here, and as Rosetta contains nothing to be seen, I resolved to set off for Alexandria immediately. I accordingly hired four donkeys, and left Rosetta at a quarter before seven. The road from Rosetta to Edko is a sandy desert, scattered abundantly with wild palm bushes, which increase in number as one approaches Edko. Edko is a miserable village on the borders of a lake of the same name. I reached it at quarter before eleven, and having eaten nothing all day, supped with tolerable appetite off some cold meat with which Mr. Lensey had provided me. We could not get the Reis of the boat, in which to cross the Lake, till two ; and the rapacity and insolence of the Arabs was such,

that we remained disputing with them till a quarter before three. They insisted on being paid their fare, fifteen piastres, before-hand; to which I resolutely objected, as I knew if I paid them they would so fill my boat with other passengers as to incommode me excessively. At length, as usual when resisted, they gave up the point and carried me and my baggage on board the boat, which, owing to the shallowness of the water, was anchored at some distance from the shore. The donkeys went round the Isthmus, which divides the lake from the sea. I slept till a quarter before six, when we landed at the other side of the lake, and the beasts arrived five minutes after. The banks of this lake are the scene of the disembarkation of the unfortunate English army in 1807, and on its eastern banks was the ruined khan, which is called Cæsar's Camp. We now rode for an hour and a half along the beach* of the Bay of Aboukir, having the sea between us and the castle of that name, which stands on the extremity of the bay, and was to our right. On this beach we saw myriads of crabs crawling about, but too small to make it worth while catching them.

At half past seven we reached the lake of Aboukir, also divided from the sea by a narrow isthmus, (which is now broke through, and the lake is united to the

* This beach was the scene of the triumphant disembarkation of the successful English army in 1801. Near the beach are a line of low sand-hills, which our brave fellows had to climb, before they formed against the French army.

sea,) and embarked on it in a boat we found there, large enough to take in our beasts. Both these lakes are of salt water, for the sea also breaks over the isthmus, which attempts to divide it from the lake of Edko. At half-past nine we landed on the western extremity of the bay of Aboukir; on the banks was a small grove of palm-trees*. We rode on through the Desert, which here was of the same character as from Rosetta to Edko, being scattered with wild palm-bushes, passed a ruined Arab village, and at eleven entered Alexandria. Colonel Missett received me with his usual kindness. I found Sheikh Ibrahim at his house. Here I put myself in order, and was unpacking and arranging all the rest of the day. I have enough on my hands, for I have not copied a line into my large book of journal since I set off for Suez from Cairo. I could not write it in the Desert, and would not in Cairo, as I should thus have been delayed in that city, which I could not endure.

The plague ceased soon after I left Alexandria, but the soldiers (of whom there were 1,500 in the city,) became so insolent, that no Frank woman could move out, and the inhabitants had serious thoughts of landing the crews of the thirty or forty ships in the

* The spot containing this grove of palm-trees is called Ramala, and there is a small Arab encampment under the trees, below which is a plentiful spring that waters a small garden of palms, vines and fig-trees. The site of Canopus is near Aboukir on the west of it: some ruins are seen there, which, it is pretended, are of that city, but this is hardly possible.

port, to protect them. These soldiers, however, have now been recalled to Cairo, luckily before the late disturbances there were known here, or they would, no doubt, have imitated the examples of their comrades there.

August 29th, Tuesday—Thermometer 85.

30th, Wednesday 84.

31st, Thursday 86.

September 1st, Friday 84.

2d, Saturday 85.

3d, Sunday 85.

4th, Monday 84.

5th, Tuesday 85.

6th, Wednesday 85.

7th, Thursday 82.

All these days I was constantly writing. On Sunday Mr. Drovetti hoisted the white flag again, which, till now, he had refused to do, under pretence of not having orders; yet he hoisted Buonaparte's flag before without any orders, or rather took down the King's, for the French merchants here would not formally consent to his hoisting Buonaparte's, and he dared not do it of his own authority alone. Sunday is generally a gay day here, as in the morning the Franks pay each other visits, and in the evening lead their wives and daughters to the parade. But the women having been alarmed by the soldiers, retained their fear of the few who remain, and dared not come out.

There has been a constant firing of guns in Alex-

andria for the last three days ; to-day, (the seventh,) being the last day of the Bairam.

Thermometer
84.

Friday, September 8th.—To-day being the Catholick Festival of the birth of the Virgin, the French all went dressed in the afternoon to a garden without trees, to broil in the sun, by way of celebrating the late hoisting of the white flag. In the evening their presence made the parade very gay. In the evening too Mr. Lee arrived from Cairo : he gives but a bad account of matters there. The soldiers are still in mutiny. The Pasha has not yet moved out of the citadel. The inhabitants have barricaded most of the streets, and raised the walls of their houses and courts, leaving loop-holes for musquetry : in short, a great uproar is expected, by which the city is sure to suffer. Great part of the plunder taken from the Bezesteins has been found in possession of the Bezestein hammams, (porters,) in whose honesty the inhabitants had always great faith. The value of the property stolen from the Bezesteins was 2,500 purses. This the Pasha promised to make good either in merchandise or money, and he has already given towards the compensation above 900 purses. The soldiers in Damietta threatened to plunder the houses of that town, and the inhabitants, to save themselves from pillage, were forced to blunt the rapacity of these scoundrels by the gift of a considerable sum. If any thing happen in Cairo, this will probably be repeated, for these fellows will insist on

having their share of profit, though not present at the scene of action in the metropolis.

Thermometer

82.

Saturday, September 9th.—To-day, thank Heaven, I have entered my journal to the present hour. In the afternoon I called on Signor Fantozzi, a merchant and Swedish Consul, who furnished me with money, in consideration of a letter of credit which I brought him from Mr. H. of Cyprus. In the evening returned a ship lately sailed from Malta, that had sprung a leak under water. The diving talents of the Arabs here, renders the reparation of these misfortunes, when slight, an easy matter. These fellows can remain under water four and even five minutes. They first dive round the ship to ascertain the situation and extent of the leak, they then carry down a nail or peg of a size to stop it with oakum, and a small cannon-ball, (for under water they cannot use a hammer,) and with these materials soon fill up the orifice. It is advisable to pay their full demand, and to keep on good terms with them, as when offended, they have been known to swim to a ship after dusk, and make a hole in its bottom with a sharp piece of iron.

Thermometer

85.

Sunday, September 10th.—To-day I began tasting the blessings of liberty, I rose at five, and rode out with Sheikh Ibrahim. We rode across the Desert to the east, passed Cæsar's camp, and went as far as Ramala, in the small garden near which an Arab Sheikh gave us coffee. We returned to breakfast at ten; at two

o'clock Sheikh Ibrahim, the doctor, and I, accompanied by a Chiaoux of the Aga and by the Colonel's Dragoman, took a ten minutes sail across the new port, to look at the fort which stands on the site of the ancient Pharos ; it is not very formidable, containing only twelve thirty-two pounders, and six mortars. Four of the guns, and all the mortars, were of French manufacture, (inscribed with *liberté, égalité,*) and the guns very beautifully worked. The stairs and apartments through which we mounted to the top of the tower, are sustained on massy arches, more remarkable for strength than beauty. From the top we had a commanding view of the two ports divided by the promontory on which stood the tower we were in, and of the city with the Desert all round it. On the top of the tower is a miserable lighthouse which is lighted every night. Within the building all was in ruins, and about fifty miserable naked dark-looking Arabs were working to repair it ; large masses and broken columns of red granite full of half-obliterated hieroglyphics, were every where lying about. The fort is connected with the continent by a low wall, with a walled path on the top of it that ran along the peninsula. On coming out we rowed half round the fort to ascertain the truth of the report that ruins of the famous Pharos are to be seen under the water. We could not go all round, as the sea ran high from a fresh north-west breeze, but we saw no remains on the sheltered side. Pococke, how-

ever, distinctly states, that he saw pillars under the water.

Thermometer

82.

Tuesday, September 12th.—In the morning I walked to see a large corn magazine lately built by the Pasha with the spoils of antiquity, which is on the shore of the old port. It contains sixteen rows of columns in length, and eight in breadth ; in all 128. These are chiefly of red and grey granite, but there are a few of coarse grey marble, and one of verd antique : they are all very thick, and generally about twelve feet high. The arrangement being Turkish, one sees an Ionick or Corinthian capital, stuck on the top of a Dorick pillar, &c., with a confusion truly amusing. I was much amused this evening by seeing S. I.'s black slave bring his master a piastre, which had been given to him by a Turk, whom he had assisted in carrying a burden. The earnings of a slave in Turkey belong by right to his master, but the slaves have not always the honesty to act on this principle.

In the afternoon of the 13th I walked to the Greek convent, where two or three invalids have shut themselves up for the benefit of the air, which is thought purer, and certainly is more plentiful, there. It is about a mile south-east of the city, in the Desert, and is a large building, surrounded by low stone walls. In its court are tombs covering the remains of four English officers, Scott, Brice, Gosly, and Ferguson, (the latter a captain in the navy,) who died here during the expedition undertaken to drive out the French.

The supposed salubrity of this convent now suffers somewhat in publick opinion, by its having near it two sailors suspected of plague from a Greek vessel, which, it is feared, has brought that disease from Constantinople, where it has again broke out.

September 13th.—Thermometer at ten A. M. 75. A slight rain in the morning rendered the air delightfully cool all day.

September 14th.—Thermometer at noon 82.

15th.....82.

16th.....80.

17th.....82.

Thermometer
85.

Monday, September 18th.—This morning I again rode out with Sheikh Ibrahim. We left the city by the Rosetta gate, and went towards the south-west, where is an immense bay, a nook in the eastern extremity of which forms the port of Alexandria. We rode along the coast, which here consists of low rocks, jutting over the sea. These rocks are perforated every where by time and air, which have worn them away into the shape and appearance sometimes of ruined walls, sometimes of small columns, &c. &c. About half an hour from the city south-west, one begins to see squares hollowed out of the rock, for tombs and baths. Into some of these latter we entered; in one instance the rock was cut into a square basin, into which the water was admitted; and on the rock which hung over it, and was perpendicularly smoothed, were hollowed three chambers, adjoining and communicating with each other, about

ten feet square, and as many high. The rocks were thus hewn for about half an hour, and in the same space, a little further from the sea, were several deep caves, all made by art, and, probably, all leading to the catacombs: there were eight or ten of these. The three chambers we looked into (which were the same as I examined when I came here before,) are close to the catacombs. Here we found three Arab tents pitched. A little further on, (*i. e.*, about four miles south-west of the city,) we rode along the now dry bed of the ancient canal, by which the lake Mareotis occasionally communicated with the sea. Here we turned and rode back over the bed of the lake Mareotis, now dry, which is covered with great quantities of salt. The moist bed of the lake (in which were several springs,) shining in the sun, made us imagine we were surrounded by the sea. After crossing the canal that brings the Nile water to Alexandria, which is about twenty-five feet wide, and generally about four deep, and on the banks of which was a large Arab encampment, crowded with children who thronged round us; we made the best of our way home, where we stopt at half past nine.

The salt in the bed of Mareotis is no inconsiderable object of commerce in Alexandria. The European vessels that touch here often take it in as ballast.

September 19th.—Thermometer 83.

20th..... 85.

Thermometer
81.

Thursday, September 21st.—I rode out early with Sheikh Ibrahim. We crossed

the canal of the Nile as far as the cut made by the English army, which is but badly repaired by the Turks. The banks of the canal (except close to the city where there are a few gardens) are quite barren, though the land near is so moistened as to be capable of great fertility. At noon I was amused with seeing a procession through the city of two Arab children who had been circumcised. Some Arabs went before with long sticks which they brandished and skirmished with. These were followed by two or three drums, after which came a led horse bearing the two children. One of these had on his head a red cap embroidered with gold, and scattered with gold leaf, but the other wore no ornament. Behind were many Arab women who walked making that shrill noise which they are so fond of.

September 22d.—Thermometer 80.

23d. 85.

Thermometer 79.
Strong North Wind *Sunday, September 24th.*—I have been hoping to get off to Smyrna for the last fortnight, but there has been no ship here bound for that port, and I know too much of Turkish boats to cross the main in one during an equinox. Ten days ago I took a passage in an excellent ship with Maltese colours, which has been detained from day to day till now. To-day she was to have sailed, but was prevented by the contrary wind.

In the morning I paid a parting visit to Mr. Fantozzi and to Mr. Escalon, a respectable French merchant here. At the house of the latter I met a lady whom

I fancied I had seen before, and afterwards remembered to be the Madame Gaspari, to whom I paid a visit last year, when she lived in a cottage at the foot of Mount Hymettus. She is settled here, her husband being one of the dragomans of the French Consulate.

Thermometer at Midnight 76. *Monday, September 25th.*—The north wind continuing, detained me again to-day, and as it generally blows three days, and began yesterday, will, I fear, to-morrow. It did not, however, detain Sheikh Ibrahim, who embarked in the evening, though it was morally certain he could make no progress to-night. I dined with Signor Fantozzi, and after seeing my friend off, passed a gloomy evening at home.

Thermometer 87. *Tuesday, September 26th.*—I got a note from Sheikh Ibrahim in the morning, telling me that he had been all night ashore on a rock in the harbour. He persisted, however, in remaining on board, and sailed off at nine A.M., though the wind was still north-east. This of course detained my vessel.

* *Wednesday, September 27th.*—Being summoned

* I was indebted to Colonel Missett for a valuable present, one of the best preserved mummies that ever was brought to Europe. It was brought by Captain Light from Goornoo in Upper Egypt, and is described in page 110 of his interesting work. As the superstition of Arab, and even of English, sailors, renders it very difficult to obtain a passage for mummies on board any vessel, I think myself very lucky to have received this unhurt in England. I enclosed it in a double chest that it might not appear to be a mummy, and addressed it in the first instance to Mr. Werry, at

early in the morning, I packed up, and at ten took leave of my friends, and went on board the ship which lay in the new port, where vessels are safe only in the summer. She was a Venetian vessel, bearing English colours, and nominally commanded by a young Maltese; but her crew, contrary to the regulation, was exclusively Venetian. At half-past eleven we sailed with a north-west wind, keeping our course north-east. We sailed at four knots, and at two lost sight of Alexandria, but saw it again at five, being forced to take a westerly tack to avoid Cape Brulos, which is very fatal to shipping. At dusk I had adieu to the city for aye.

Thursday, September 28th.—This morning it was almost a calm, but what little wind there was blew still from the north-west, and carried us about two knots an hour, till four in the afternoon, when it increased and took us along at four knots. At sun-set we were twenty-eight miles from Alexandria, but at night the wind changed to north, and obliged us to take a westerly tack. In the morning we took a beautiful falcon flying about the ship, spotted like a

Smyrna, with a letter of advice, which unluckily did not come to hand, and the Turkish officers of the customs there on opening it, sent word to Mr. W. that a box was arrived for him, containing, they believed, *the body of Buonaparte*. He took care of it, and subsequently sent it to Constantinople; whence I have since received it by a merchant ship, whose captain, luckily for me, was superior to the general superstition, which deems it unlucky to have a dead body on board.

partridge, with yellow legs, a yellow beak tipped with black at the end, and all the eye yellow, except the pupil, which was black. In the evening, according to the custom in all Venetian vessels the cabin-boy carrying in his hand the first lantern, lighted after sun-set, repeated at the gangway a short prayer to the Virgin, imploring her to avert from the ship the dangers of fire, &c., and to grant her a safe voyage.

Friday, September 29th.—The wind remained north all day, and there was so little of it that we went only two knots an hour, but were pleased in the evening to be clear of Cape Brulos, which delivered us from the necessity of tacking. We have seen no land since Wednesday evening.

Saturday, September 30th.—When I went on deck in the morning, I was delighted to find that the wind had changed, and was blowing fresh from the north-west, half west. We kept our course north, and ran all day from four to six knots. At sun-set we were about eighty miles from Cyprus, but at midnight the wind calmed, as is usual in these seas.

Sunday, October 1st.—It was a dead calm all day, except from two to four, when we made about two and a half knots an hour. An hour before noon, we made land about forty miles distant, on our larboard bow, and at sun-set saw Cape Bianchi clearly about twenty-five miles off in the same direction.

Monday, October 2nd.—Again a dead calm all the morning. We could see the mountains of Cyprus,

but with difficulty, as the weather was very hazy. Indeed during all our voyage, the air has been excessively cloudy, and in consequence very cool. At two we got a breeze from the west, which carried us all the rest of the day between two and three knots an hour. At sun-set we were fifteen miles south-east of Cape Gatta.

Tuesday, October 3rd.—All night a dead calm. All the morning light breezes from the north-east till eleven; from eleven to two again dead calm. We then got a light breeze, which carried us along the shore, and, freshening at three, brought us to an anchor in the roadstead of Larnaca at five. I went immediately ashore, and found all my Cyprus friends quite well. I stationed myself again in the house of the Consul, and was pleased in the evening at seeing Meyer, who is just returned from Aleppo. Leedman passed here ten days ago on his return to Constantinople, having left Richter at Barout to pursue his journey to Aleppo, Bagdad, &c. There has, I am glad to find, been very little fever in Cyprus this year.

Thermometer

82.

Wednesday, October 4th.—This being the fête-day of the Emperor Francis, I went with Signor Vondiziano and the few English subjects here to pay a visit in form to the Austrian Consul, and to the monks of the convent of Terra Santa. At the convent I saw my servant George, who went with me through Syria, and whom I sent back from Alexandria: he told me that he had had a

most unfortunate voyage to Cyprus, having been driven by storms on the coast of Caramania, gone two days without provisions, and having been fifteen days in the passage, after narrowly escaping drowning. At noon I called on Mr. Vietti, dragoman of the French Consulate in Aleppo (whence he is now on his way to Constantinople), whose wife is a daughter of Mr. Escalon, a very respectable old French merchant of my acquaintance in Constantinople. After writing part of the afternoon, I called on Dupont, whom I found ill of the Cyprus fever, as well as all his family. I passed the evening at the Marina with my new Aleppo friends, at whose house I was agreeably surprised to find Mr. Monge, the young Marseillois, whose acquaintance I made in Acre, and who is now on his return to France.

Thursday, October 5th.—Thermometer 83.

Friday, October 6th.—This being the Thermometer at half-past 6, A. M. 66. fête-day of St. Thecla, to the village bearing whose name the Greek peasants flock from all parts of the island, I was glad to accept an invitation from Signor Peristiani, the Russian Consul, to dine with him at his country-house there, and see the amusements of the festival. I set off at seven with Mehemet, the same janizary that accompanied me seven months ago to Δάλι (*Thali*). For the first hour and a half we rode over a high plain, covered with heath and thistles, and entirely uncultivated, having our road now and then varied by a stony path lying between low heath hills. Our last two hours lay over

low mountains of naked sandy-coloured earth, in part clothed with heath, and through valleys of rich soil utterly uncultivated, but full of heath, wild flowers, and thistles. What little cultivation there was in the neighbourhood of a village, was only that of vines, with a very few olive-trees, and there were scattered along our road some few bushes of laurel. We passed three villages on the road,—Κάλον Χέργον, (Kalon Khourgon), Ἁγία Ἄννα (St. Anna), and Ψεύγας (Psefgas). Through the latter lay the passage of a considerable mountain-stream, now dry, there having this year been very little rain in the months of April and May, fortunately for Cyprus, as it's fevers proceed from the exhalations of the marshes filled by those rains. Owing to the want of rain, all the land (which, when I saw it in February was quite green) is now burnt up by the sun. At eleven we reached Thecla, where I was heartily welcomed by Signor P. into the Greek convent, in which I found also the old deaf Greek priest, whom I saw at Signor P.'s house at the Marina, seven months ago, and all Signor P.'s family,—wife, two sons, and two daughters,—dressed out in gala. This convent was built by Sta. Helena, but has been renewed and repaired several times since its original construction. The country round Thecla was beautiful: it was a valley full of olive, fig, and mulberry trees, and laid out in gardens, through which ran a small mountain-stream, whose banks were every where covered with olianders in flower. The mountains around of grey rock and of

earth, of different, and some of very lofty, height, were well clothed with brush-wood, and plentifully scattered with wild pines. This rural amphitheatre was crowded with Greek peasants (about 1,500), in their best clothes of different colours, sitting to dine and drink, playing on their mandolina (a sort of guitar), singing, and dancing. About 500 were gone to their homes this morning, of whom we met many on the road. One of these peasants had taken such ample and repeated draughts of rackee, (white brandy of the country) that it gave him an oppression which his friends round thought betokened death; and by making him swallow a draught of warm water, which greatly relieved him, I got the reputation of being a learned doctor—(*πρὸς οὐμὲν ἰατρός*). After dining at the convent, and taking an hour's sleep, I set off with Signor P. and his family for the convent of St. Barbara, which was higher up the mountain, on the road to the summit of Sta. Croce, the ancient Mount Olympus: we reached it at a quarter-past five, after just an hour's riding through a fine hilly road covered with wild pine bushes, tamarisk bushes, and brush-wood, but very little cultivated, and that only in vines, of which there were but few fields. St. Barbara is a recently-built convent, small, but beautifully situated at the foot of Sta. Croce, and surrounded by the richest land, which the caloyers cultivate and lay out in vineyards, I ascended the mountain immediately, being decided to return to Larnaca to-morrow morning. The road

was steep and abounded in precipices, but wildly beautiful, being covered with pine bushes and brushwood; and the valley below, which, in the rainy season, is the bed of a stream, abounds in laurel and oliander: it produces, too, many wild herbs, which in any other country would be of medical utility: I reached the top in three quarters of an hour. On the summit stands a convent built with great solidity, though small, by Sta. Helena. Under it are subterraneous chambers, of which three have been opened and found to contain rich priestly habits; of these the Turks took possession; there remains a fourth unopened, of which the priests conceal their knowledge till they shall find an opportunity of opening it, unknown to their tyrants: the door of the convent is guarded by a portcullis; the church is small and mean; I found it full of about 150 Greek peasants, who were bowing and praying to a cloth, on which was embroidered a cross. One of the women fell down in a fit, which she was in the habit of doing, and the foolish Greeks laid her down in the church before the picture of a saint, stuffed the cross into her mouth, and so pressed round her, that I wonder she was not stifled by the heat. All remonstrances were in vain, for the only answer I could get was that the cross would certainly cure her. The terrace of the convent commands a fine view, extending about twenty miles on every side. The evening was rather misty, but I could, with my glass, plainly discover Larnaca to the east, six hours distant, and Nicosia, (called by the

inhabitants, Λευκοσία) eight hours off, lying north by east. The sea lay visible to the east, south-east and south: Limesol is visible in clear weather. The view consisted of plains, burnt up by the sun, interrupted by low round hills, and bounded by high pointed mountains. Very little cultivation was visible, and that only of olive-trees and vines: the mountains were generally naked, but those round Sta. Croce were clothed with pine bushes, and other wild verdure: the convent is built on an isolated precipice of grey rock, which overhangs the mountains below. I descended the mountain after sun-set, and amused myself asking questions of my peasant guide, who inveighed bitterly against his Mahometan oppressors, whom he named always ὁ Τέρκος ὁ σκῆλος, (the dog of a Turk): I reached St. Barbara by moon-light, and there found a good supper prepared for us by the Caloyers, and slept in a tolerable bed provided for me by Signor Peristiani.

Thermometer
85.

Saturday, October 7th.—Mehemet and I set off at day-light, and rode with a guide through the delicious country, at the foot of Sta. Croce, of which the wild beauty that appears in precipitate crags of grey rock, in pine bushes, tamarisks, and brush-wood, is occasionally contrasted with a few cultivated vineyards, and a small grove of olive-trees. At the foot of the mountain near St. Barbara, is the small village of Σταύρος, (Stavros—the cross). We dismissed our guide at Psefgas, whence

we returned by our yesterday's road to Larnaca, which we reached at ten o'clock.

Thermometer

83.

Monday, October 9th.—I passed all the morning writing in my room, and in the evening went with my friends, to the fête of a Catholic marriage at the Marina, where we remained dancing till near eleven; most of the better class of inhabitants were there, all dressed *a la grecque*, without any variation from the common costume. The Romäika was danced, not as I have usually seen it in a ring, but by two only, who scarcely moved from one place, but confined their activity to raising and bending their arms, making *des petits pas* with their feet, and wriggling their bodies with more voluptuousness than grace.

Tuesday, October 10th.—Thermometer 89.

Wednesday, October 11th.—Thermometer 88.

Thermometer

96.

Thursday, October 12th.—Having arranged this morning an excursion to Famagosto, I set off at seven o'clock with Ishmael, the brother of Mehemet, who had accompanied me to St. Thecla, and who found himself ill in consequence, he said, of the violent exertion of that five hours' journey. In two hours we reached the mountains, (not very high to the east,) that bound the plain on which stands Larnaca. This plain though of the richest land is, except in the immediate environs of the town or of the neighbouring villages, utterly uncultivated, but covered with rich long grass, heath, palm, and ta-

marisk bushes. We then rode an hour close to the sea, having to our left low rocks which overhang the sea, and are perforated by time and weather, and naturally formed into stalactite shapes. The land round us through the whole of the journey was of the same description as the plain of Larnaca, displaying, that is, the greatest richness in its abundance of brushwood, and the length of its grass; but I do not believe that in the whole of our ride there were fifty acres of cultivated land, and that was all laid out in vineyards. I have as yet seen little or no corn in Cyprus. In the neighbourhood of a village one sees a few olive-trees and vines, but beyond its precincts all is barrenness. We saw but four villages on the road. The first of these was *Ορμιθία* (Ormithia).

When Cyprus was yet considerable in the hands of the Turks, and an English Factory resided here, Ormithia was their favourite village, at which most of them had their villas, and it owed this distinction to its situation on the banks of the sea, and the consequent salubrity of its air. Between Ormithia and *Ἀυγορῆ* (Agorou) is the convent of *Ἁγία Νάππα* (St. Nappa, this is the name of the spot; the convent is devoted to the worship of the *Παρθένια*—Virgin). This convent is remarkable for having a large church cut out of a grotto in the rock: but as I have seen several of these grotto churches, and it was two hours out of my road, I did not turn off to visit it. I saw on the road two or three isolated Greek churches, which, from the clumsy solidity of their construction, appeared

to be of Byzantine date, but they were small and insignificant. The distant view of Famagosto which we first saw about an hour off, is strikingly pretty. The ruins in the city, particularly the high one of the church of Sta. Sophia, the high mountains behind, the capacious bay, on whose banks* stands the city, and the gardens near it, form in their combination a fine *coup d'œil*. Near the city is a village inhabited by Christians, who are not excluded from the city, but prefer living in the village of which each house has its garden. This village contains about 100 low houses, mostly of mud, but some of stone. I went to the house of Signior Benedutzi, a Greek merchant there, to whom Mr. H. had promised me a letter, but forgot to send it me. I did not, however, feel the want of it, for he received me with the readiest hospitality. I arrived at half-past one, and after dinner, went with Ishmael on two excellent mules of Signor B. to the city, which is about a quarter of an hour north-east of the village. Famagosto was the strongest place the Venetians had in Cyprus, and was the residence of most of the nobles. Its importance is well attested by its amazing strength. It then contained from 15,000 to 20,000 houses, and the extraordinarily disproportionate number of 365 churches. Its siege was most obstinate and bloody, and at last want of provisions only caused its fall. It was accordingly

* On the coast, two hours to the east of Famagosto is said to have stood Salamis. I did not visit it, as there are no other remains than a few foundations of houses on the rocks.

most terribly battered in the attack, and its ruin was completed by an earthquake (to which this part of the island is, I am told, very subject) in 1735. The walls which remain uninjured, are immensely thick and strong, and are fortified by a fosse, in many parts hewn from the rock, about eighty feet wide, and twenty-five deep, into which the sea was formerly admitted, but it is now dry. The only gate is defended by a draw-bridge and portcullis. Three years ago the Turks would allow no Christian to enter it but on foot, but they have lately abated this insolence, though I was assured that I should have found a difficulty in riding in, if I had not had a janizary with me.

From the gate to the port there is a subterraneous passage which the Turks leave unexplored. I rode through streets of levelled palaces, choked up with ruins and rubbish to the house of the Aga, of which one half was choked up by the fallen stones of the other. He was a meanly dressed Turk, who received me very civilly, and sent a chiaoux with me to shew me the place. I first entered the principal church Sta. Sophia, now converted into a mosque, and surmounted by a broken minaret. It is very large, and built in the Gothick style, mixed with Venetian ornament, the arches of the door and window being overtopped by a large triangle sculptured in high relief. I found a small stone at the door with a Greek inscription, of which I made out the following words.—In first line, ΑΝΤΡΙΑΝΟΝΚΑΙΣΑΡΑ; in 2nd, ΓΕΡΜΑΝΙΚΟΝΤΙΟΝΘΕΟΤ; in third, ΒΑΣΤΟΤΗΠΟΛΙΣ.

thickness of the walls, and their domineering situation, show this passage and tower to have been formerly of prodigious strength, but there now remain on it only eight bronze guns (the rest were carried to Constantinople) which are almost rusted, and without serviceable carriages. The port was admirable, being about one quarter of a mile in length, and something less in breadth. It is sheltered by low rocks, connected where necessary by a strong mole. It has only one entrance, about sixty feet wide, close under the tower, from the bottom of which, to the opposite extremity of the mole, crossed a strong chain upon occasion. The port is now mostly choked up, nor will the Turks clear it, or permit it to be cleared (the Franks once offered to do it, at their own expense) suspecting, as usual, that the bottom contains treasures, of which they may be cheated.

From the citadel I walked to another massy round tower near it, from which a gate opened on the scala of the port. This gate was guarded by a portcullis, and over it are the arms of Venice, and the inscription in Roman characters of "Nicholas Paolo Praefecto, 1496." There were five boats of a large size in the port, which are employed in carrying corn from Famagosto to the ships at Larnaca. But ships that stop during the winter in Cyprus, still come for safety to anchor in Famagosto. There is another gate opening to the port, which the Turks have closed up. The Ducal palace was near Sta. Sophia, and is now completely crumbled to ruins. Under it are some subterraneous

chambers, full of cannon-shot. There is here, too, one chamber, in which are deposited some old sabres, guns, and armour, taken with the city, but this is guarded most rigorously, and no Frank is permitted to enter it. It is, said the Chiaoux, under the care of twenty-eight Belou Bashis, all of whom must be united to open it, and this is only done twice a year at Ramadan and Bairam. It is hardly credible that a city so lately flourishing should be so completely ruined as is Famagosto; of its numerous palaces and churches, not one remains entire. It is now inhabited by not more than 100 souls, almost all Turks, for there are only three Greek families. These live in crumbling palaces, which they patch up to make habitable, and the only room in which they can live is blocked up by the fallen materials of the rest. The streets are in many places hardly passable, from the heaps of stones that choke them. But the city might easily be restored, for the walls and fortifications yet remain entire. To walk round the outside of them requires a little more than an hour. A few fig, olive, and mulberry trees, are the only vegetation within the walls. The ruins have the same yellow hue as those of Athens.

As there are no hands to cultivate it, the fine plains which surround Famagosto present on every side nothing but a scene of heathy barrenness. The gates being regularly and rigorously shut at sun-set, I returned in the evening to the house of Signor Benedutzi where I found a good supper and bed. The next day I returned to Larnaca by the same road.

Friday, October 13th.—Thermometer 89.

Saturday, .. 14th...... 95.

Thermometer *Sunday, October 15th.*—In the evening
94.

I went to the fête of a marriage (of which there are three here to-day) at which I danced till nine o'clock. I went also to pay a visit to a lying-in Cypriote lady. We found her sitting-up in bed, and in good health and spirits, though it is only the second day since her delivery. She was gaily and splendidly dressed, and wore a garland of flowers round her cap (at Constantinople the costume in these cases is a small embroidered white handkerchief on the head): the only sign of her indisposition was the room being darkened.

Monday, October 16th.—Thermometer 94.

Thermometer *Tuesday, October 17th.*—At half-past
94. seven I set off on a poney of Mr. H.

with my companion, the Maltese flag captain of the vessel which brought me here from Alexandria, and Ishmael, on two excellent mules of the country, whose owner accompanied us as guide on a donkey. In an hour and a quarter we passed the northern extremity of the plain of Larnaca which was covered with heath, and brushwood, and burnt grass. We then rode over and between round hills, naked and white, in general like sand hills, in the valley of which we followed for an hour the course of a mountain stream, now dry, and covered with the finest olianders and sistus, and large trees of brush-wood, but bearing no marks of cultivation. After leaving these hills, we came to a

plain, on the beginning of which, at half-past ten, we stopped at the village of Ἀθιάινον, (Athiainon) consisting of a few houses of mud, and a neat Greek church. It is four hours (of distance) from Larnaca, and half way to Nicosia. Round it are a few fields of corn, and some insignificant gardens of olive and mulberry trees. This being the village of our guide, we dined here off some eggs cooked for us by his wife, and at noon set off again, our haste not permitting us to consult our comfort, which was attacked by a burning sun. All the rest of our road to-day lay along a very rich plain entirely uncultivated (except in the immediate neighbourhood of a village,) covered with long grass, brushwood, heath, and thistles, and occasionally varied by low round whitish hills, sometimes of earth, and sometimes of stone. At one we crossed a mountain stream, now dry, but in winter considerable, over which lay a good stone bridge of six arches, built by the Venetians, and to the left of which was the village of Μπερώι, (Beroi) and to the right (in going) that of Μαργόν, (Margon). At half-past three we entered Nicosia, round which, in sight of it, are the villages, all inconsiderable, of Ἀθάλασσα (Athalassa), Ἀκλανγιάρ (Aklangiar), Παλγιογοθίζαρ (Palgiogothizar), Καίμακλή (Kaimaklee), Αἰμαλιδάεις (Aimalouthaeis), Ἀσκη Δημητρίη (St. Themetrie), Μαγιονίσσα (Mayionissa), and Στροβίλιον (Strovilion).

Nicosia (which has been supposed to occupy the site of the ancient Tremitus) is situated in a low,

rich, extensive plain, of which the moisture is shewn by the quantity of rushes it bears, and which accordingly causes constant fevers in summer. Behind (to the north of) the city is a line of high, brown, pointed mountains, which completely domineer it; and all round it, on the plain, are a number of low round hills; the city must, therefore, have been either formidably strong or ridiculously weak; strong if the Venetians had forts on these hills and mountains, which would command the plain, and assure a constant supply to the city; and, in the contrary case, absolutely untenable for any length of time: I rather believe the latter, as I saw no remains of forts in the vicinity. It is surrounded by walls* which form (as far as I could see, and as I was told) a hexagon; they are very broad, being double, and having the middle space filled with trodden earth; the upper half slopes like a pyramid, and, at intervals, some parts project to defend the others: they are of unequal height; in some parts of thirty, and in some of forty, feet, are irregularly built, as the pyramidal slope is often continued to the bottom (where it was so I saw dogs running down them) and have no fosse. A few Venetian cannon remain on the ramparts, and these are immoveable from the ruined state of their wooden

* The walls of Nicosia extended further under the Venetians, as is still attested by ruins of them outside of the present city.

Crows round Nicosia are uncommonly numerous; they are called the partridges of Nicosia, for the poor eat them, whence they are called in contempt *Κολιόφασοι*.

carriages. The ground of the city is very unequal, being in some parts elevated to the height of the walls within, and in some a deep valley : this is, perhaps, caused by the earth taken out to fill up the space between the walls. As every house has a large or small garden attached to it, the first view of the city is very pleasing from the contrast which this cultivation affords, with the dark mountains behind. The Greeks told us, that to encompass the city requires an hour and a half on horseback, which would give it the, not improbable, circuit of four and a half miles. The gardens within the walls are well cultivated, and abound in fig, olive, mulberry, orange, lemons, and pomegranate, trees, &c.

Immediately on arriving, we rode to the Greek convent, which, though irregularly built, is large and commodious, and delivered a letter, with which Mr. Voudiziano had furnished us to the *Δεσπότης* (archbishop), who received us very hospitably : he is the primate of the island, and is so respected by the Greeks, that he shares the supreme power with the Aga. His enemies in Constantinople having declared, that his tyranny and rapacity rendered his name odious to the Cypriotes, the Porte has sent two Turks (whom we found with him) to inquire into the affair ; but he has escaped from the snare by procuring a declaration from the Greeks, that they are content with him, and by giving presents (without which no declaration would avail him) to the messengers. He told me that he was entirely independent of all

the four patriarchs, for the following cause :—In the time of the latter Byzantine Emperors of Constantinople, the church there having no authentick copy of the Gospel of Saint Matthew, issued orders for the seeking of one throughout the empire. The priest of a convent near Famagosto dreamed that if he dug under his church in a spot pointed out, he should find it. Next day he obeyed the injunctions of the Angel who had appeared to him in a vision, and found the tomb of Saint Barnabas, with the Gospel of Saint Matthew laid on the bosom of the dead saint. The Archbishop wrote this to Constantinople, whence the royal galleys were immediately sent, on board of which he carried the treasure to the capital, and in return for his present he was made independent, and presented with a red vest, (which he has still the prerogative of wearing,) and allowed the privilege of writing with red ink, which he has ever since continued. He has a third privilege, that of bearing the arms of the Greek church (very like the Russian Eagle,) on his chair, like a Patriarch. After sitting and smoking * half an hour with the bishop, we went

* We smoked with pipes made in Aleppo, which are different from those of cherry wood, ordinarily used in Turkey, and which I do not remember to have yet described. They are of jasmine wood, covered with cotton (red or blue) which is bathed with water to cool the smoke. This cotton does not cover the whole pipe-stick: a small space is left at the top near the mouth-piece, and at the bottom near the bowl, which is bound with silver, or silver gilt, and highly ornamented, frequently mounted with diamonds by the rich. In a pipe of six feet long, the cotton

to look at the church of Sta. Sophia, (built by the Venetians, and now converted into a mosque,) which stands about the centre of the city. It is built in the Gothick style, (corrupted by the same triangular ornaments as I observed in that of Famagosto,) in an oblong form, with a pentagonal projection at the end opposite the entrance, for the reception of the altar. It is already much ruined, and the Turks have broken the wall in three or four places, to make doors. The interior is laid out in three aisles, divided by clumsy white-washed Corinthian columns.

There is another insignificant Venetian church in the city, also converted into a mosque. It is astonishing how few Venetian remains there are in Nicosia. A few foundations, and half walls of palaces, over which the Turks have raised their wretched houses, are all that is to be seen; but it would be easy to restore the city, whose walls and fortifications are all entire. All the present houses are of mud, which, (like those of Larnaca,) require yearly reparation to keep out the rain. On the two belfries of Sta. Sophia, the Turks have built two high and handsome minarets. We then walked round part of the walls, which are still entire and strong. The streets of the city are without pavement, and, in general, between ten and fifteen feet broad; they are now decently clean, but in

would cover four feet, and the spaces mounted in silver at the top and bottom, would be of a foot each. It may be imagined how elegant these pipes must be, when completed by a mouth-piece of amber, and a bowl of red clay richly gilt.

winter are almost impassable. We returned to the convent and supped with the Archbishop, whom I was astonished to see, contrary to the custom of the East, sit himself at the head of a long table in a great arm-chair covered with red cloth. He said that there are 5,000 houses in the city, but we were not inclined to believe there are more than 3,500, and many of these are so wretchedly small as to be little better than hovels. All the information we got, however, agreed that two thirds of these are Turks. We slept well on the divan, which the Greeks made into a tolerable bed for us.

Thermometer
88.

Wednesday, October 18th.—After loading the mules and charging them with some provisions, with which the Archbishop had been good enough to furnish us, we left the city at seven, by the western gate; it has three gates.

The porter at first would not let us pass, alleging that he had orders to stop all the Greeks to work at the clearing of a mountain stream, for which service he wanted to press our guide. I tried fair words, and pleaded my firman, as long as my patience lasted, but finding them of no avail, I forcibly pushed aside the young soldier who opposed our passage, who forthwith ran away; and as the porter himself sat all the while quietly smoking his pipe, while he issued his decrees, we met with no further obstacle. We rode in a northerly direction over the plain of Nicosia, which extends on this side to the sea. The land immediately in the vicinity of the city is sown with

corn, (we have as yet seen no vines on our road,) and the flatness of the plain is occasionally interrupted by low hills sometimes of earth and sometimes of rock. At half-past ten we alighted, and dined under a few mulberry-trees, near which were the ruins of an arched cistern, whose water flowed in small streams over the plain. Leaving this pretty spot, we proceeded at eleven along the plain, and at noon saw the sea to the north of the island, having to our left a high ridge of brown mountains, and behind us those of Nicosia. At half-past twelve, we crossed a mountain-stream, considerable in winter, though now almost dry; and at one stopt to dine at the village of *Κακωτόπια*, (*Kakotopia*). Except in the immediate vicinity of Nicosia, and of one or two villages which we had passed, the plain was utterly uncultivated, and overgrown with heath, brushwood, and long grass, though the land was of the richest nature and frequently of a reddish colour. Our road had been frequently either a sheet of rock or masses of stone fixed in the ground. At *Kakotopia* (translated, it means an unlucky spot,) we stopped in a mud cottage, which we left at half-past three, after devouring a couple of fowls. Just as we set off we were attacked by a tornado, which covered us with dust and thistles, and was so violent, that we found it impossible to face it, but turned our backs to it, and even then could hardly keep our seats: this lasted an hour, and was attended with a very little rain. From *Kakotopia* we rode to the sea for three hours over a

beautiful plain of the richest and best cultivated land I have seen in Cyprus, owing to there being a greater number of villages than usual collected together. It was laid out in continued fields of maize, corn, and vines. At half-past six, we arrived by moonlight at a Greek convent, on the banks of the sea, dedicated to St. Sergias and Βάχχα (Vaccha). It was very large but consisted of a quadrangle of miserable, low mud buildings. The small church appeared Byzantine; on one side of it lay a large stone, with a Venetian inscription in Greek. It contained twenty or twenty-five monks, who could give us only accommodations much inferior to what we should find in an English stable; and this being one of their banyan-days, it was with the greatest difficulty we could induce them to kill a fowl for us. However, we made the best of our situation, and contrived to sup and sleep tolerably. The villages we saw on our road to-day were, Ἱερολάκος (Ierolakos), Μαρμαρί (Marmari), Δάινια (Thainia), Ἀργαῖζι (Argatzi), Μενικόν (Menikon), Ζώδια (Zothia), Κακοτόπια (Kakotopia), Νιζήτα (Nitzeta), Πράσσιον (Prassion), Μόρφον (Morphon), Καζιβερά (Kazivera), Ἑλεα (Elea), Πήρα (Petra), and Σιρλήνχωρι (Sirleenkhori).

Thermometer
92.

Thursday, October 19th.—At a quarter past six we mounted and set off. For one hour and a half we continued on the same plain along the sea-coast. It was every where rich and cultivated, abounding in corn, melons, some few vines, olives, mulberries, and figs, which were growing close

down to the sea. To our right we had the bay, and to our left the large Turkish village, of Λεύκα, (Levka, white). In the bay were anchored three large boats, which came here for the facility of smuggling corn. We crossed a broad, though dry, bed of a mountain-stream, filled with the finest oleanders and cistus, from which the spot derives the name of the Ξήρον Ποταμόν (dry river). At eight o'clock we ascended the mountains, which shewed us by far the most beautiful scenery I have seen in Cyprus. They were very high, sometimes of earth and sometimes of stone (which latter had a red volcanick appearance,) covered above with pines, oaks, caroba trees, all of the largest dimensions (except the oaks, which were dwarf), and brushwood, and with the richest verdure. In the deep valley below ran a considerable mountain-stream, which was crowded with, and frequently hidden by, immense plane-trees, oleanders, cistus, and brushwood, among which latter were great quantities of blackberry bushes: our road sometimes lay along the top of these mountains on roads overhanging tremendous precipices, whose abrupt fall was softened by the trees growing out of their sides, and sometimes along the banks of the stream below, whose murmuring was an agreeable accompaniment to the beauty of the prospect. Many burnt trees were lying along the mountains and across the valleys, of which the peasants make great quantities of charcoal, and this forms a considerable branch of commerce between Cyprus and Alexandria. At

a quarter past ten, we stopped under a large plane-tree by the side of the stream, where we dined, and repaired our last night's bad rest by a two-hours' sleep. At half-past twelve we set forward again, not fearing the sun, as our road was completely shaded and frequently darkened by the copiousness of the foliage around it. At two o'clock we came to a part of the mountains which was cultivated, where we found superlatives wanting to express our admiration. The whole valley and the rise of the mountains (covered with rich reddish mould) were every where crowded with vines, mulberries, olives, figs, planes, oaks, brushwood and fern. This continued for the rest of to-day's journey, and a considerable quantity of wine is made here. The villages in the neighbourhood (except Levka, all we saw to-day) were Μόργον (Morgon), Ζακιδίρα (Xakithira), and Ἀμπέλι (Ampeli, grapes.) These, though small (yet all built of stone), formed a pretty addition to the scenery, whether perched on the top of the mountains, or half hid by foliage at the bottom of the valley. The inhabitants were all black with the juice of grapes, which they were washing in the stream below. At half-past four, we saw the bay of Levka behind us: for the last hour we road along the tops of high mountains (on roads that overhung tremendous precipices), whose pine-clothed rock formed a magnificent contrast with the luxuriant cultivation of the valley below. At five we stopped at the convent (dedicated to the Virgin) of Κίκκος (Kikkos), the

largest in Cyprus. It is built, though irregularly, after the European fashion, and being on the top of a height, commands a superb view that extends on a clear day to the coast of Caramania. It is built of stone, but we found carpenters at work in it, all the interior having been burnt two years ago, when a considerable number of manuscripts which it contained were all lost. It is manned by above 200 priests and caloyers; but as it possesses a great number of farms throughout the island (particularly an extensive one near Nicosia), these are distributed among them, and there were now not above sixty at Kikkos. Here we were very hospitably received, and supped and slept well. There were a number of cottages round the convent, which I took for a village, but was told they were a farm belonging to the convent. We saw in the mountains to-day a great many large spreading trees, with red bark and a broad leaf, called by the natives *ἀνθράκλια*; but as I know nothing of botany, and there is no one in Cyprus sufficiently versed in it to tell me their botanical name, I cannot explain what trees they are; I conclude, however, that there is nothing in them rare or remarkable, for they are too numerous here not to have been observed by former travellers; and Hasselquist, whose forte was botany, expressly states (*Voyage à Cypre*, page 246), that the island produces no rare plant.

Thermometer
64.

Friday, October 20th.—At seven we left Kikkos, and for five hours passed

over and between very high mountains, adorned with the same natural productions as those of yesterday, the rocks still bearing a strong appearance of being volcanick, but with less cultivation. Among these mountains we saw three villages, Μηλιχώρι, (Melik-hori, the village of Apples), Τρεισελεές (Treiselees, three Olives), and Ἰερεήκον Ievrekon. One of these consisted of three houses, and another of five. At half-past twelve, we descended into a beautiful part of the valley, through which ran a crystal stream, shaded by all the trees named before, whose verdure was a delightful contrast to the grey rock hanging over it. Here we found a small farm belonging to Kikkos, inhabited by six or seven priests, provided with a good corn-mill turned by the mountain stream, and with a large garden, plentifully stocked with olives, figs, pomegranates, mulberries, and vines, from which the caloyers made silk, oil, and wine. Here we made a tolerable dinner, and rested two hours, which we should not have done, had not our guide deceived us as to its distance from Paphos, in the hope (as we paid him by the day) that he should prevent us from arriving there to-night. We left this delightful spot at half-past two, guided by one of the priests, (for our guide did not know the road), and proceeded along the banks of the stream in the valley. The farm is very considerable, and is joined by another no less so, belonging to another convent. At four we reached the village of Σίντι (Sinti) situated in the valley, here abounding in olive trees, of which much oil is made

in the village. Here we changed our guide, finding luckily a Greek just setting off for Paphos, and proceeded immediately. The mountains here and henceforward were lower and more naked than those we had passed, but the bed of the mountain-stream, though nearly dry, was from sixty to eighty feet broad, and every where filled with foliage; half an hour after sun-set we passed the village of Νάλα, (Nata) when the evening became dark, and the road difficult and stony. Near this village, on the east, we passed a small ruined Venetian church. We now ascended low mountains, over which we clambered for nearly an hour through terrible roads. On the other side of these mountains we came to a low plain watered by a considerable, though half dry, mountain stream, which we crossed from time to time. On the beginning of it we passed the small village of Ἁγία Βαρεβάρα, (St. Barbara) whose inhabitants were every one of them swept off by the plague two years ago. On this plain, of which the road was stony and difficult, we continued two hours. The moon, on whose aid we had calculated, was completely hidden by thick clouds which poured on us a little rain, and we were mortally tired; the more so, as for the last three hours our Greek companion constantly assured us we had only half an hour to go, fearing that if we knew the real distance, we should push on, and leave him behind.

At length, to our great delight, we reached, at ten o'clock, the village of Ἱερός Κύπος, (Ieros Kypos, the sacred garden.) We went immediately to the

house, or rather cottage, of Signor Andrea, an old Zantiote, who has for many years been English consular agent for Baffo, and who asked me after Sir Sidney Smith with great earnestness. He gave us a supper of delicious fish, and a room in which were made up for us two tolerable beds, on which we slept like tired people.

Thermometer *Saturday, October 21st.*—Ieros Kypos
 86. is supposed to have been the site of the gardens of Venus, whence it derives its name. There are no remains of antiquity in it, and it is now only a miserable village, containing about thirty stone houses. As it is built on an elevated hill, which is one entire rock, it is not probable that the sacred gardens were *on*, but near, its site on the plain below. At nine we mounted donkeys, and went to Baffo, which is at one hour's distance, and this hour we rode over a rich plain, in some parts well tilled and laid out in fields of corn, but in general barren and uncultivated. The town, now on or near the site of New Paphos, is divided into three quarters. The metropolis, where live the Turks, which contains about 150 houses,—the Greek quarter, which is called Κτήμα, (Ktema) containing about fifty houses,—and the Marina, retaining the ancient name of Baffo, and containing about eighty families, Greeks and Turks. The metropolis and Ktema form a continued town, and are built on a low hill of rock about half a mile from the sea. These houses are all built of rough unformed stone. We went first to the Greek convent of Ktema, and afterwards called on

the Cogià Bashee of the Aga, who lived in the same quarter, with whom we took pipes and coffee. This man is paid one piastre a year by every peasant in his master's jurisdiction; this would give him about 1,500 piastres a year, but by fraud and tyranny, he increases it to 10,000 piastres a year; he was a complete Levantine—fat, lazy, ignorant, and proud. Near his house, in the Greek quarter, were some large square caves, cut in the rock, which apparently were tombs, as they lead to caverns now choked up, and there are several small squares cut in them (like the ground of a basso-relievo) three or four feet square. From the manner in which they are cut, it appears that the materials of ancient buildings were hewn out of them. We walked with the Cogià Bashee to the Aga, who had a wretched, half-ruined house in the Turkish quarter. I shewed him my firman, which, as he could not read, he handed to his secretary, who went quite through it. The Turks have built a mean insignificant castle on the beach at the Marina; and he, supposing it was this, I came to see, hummed and hawed, said I should have done well to bring an order from the governor at Nicosia, and (by the suggestion of his secretary) added that my firman only said I was *to pass through* Cyprus, and not to inspect it. To this I answered, that of course my object in passing was to see: that I would not give a para to see the castle, which was as wretched a building in the way of fortification, as I ever remembered to have set eyes on. That my only object in visiting

the Aga was to pay him a compliment, as I was only come to see the antiquities which he could not prevent me from doing, or if he did try to do so, I should then know how to act: he replied, that he had no intention of preventing me, and we left him.

The metropolis is composed of half-ruined houses of stone, and in a stony valley below the hill on which it is built, are a few gardens, which, being in the middle of the town, have a very pretty effect: as we passed through the Turkish burying-ground, Signor Andrea (these people think all stones an object of curiosity to Franks) made me observe two stones now covering the tombs of Turks. One contained a Gothick inscription, and, on the other, were engraved three *fleurs-de-lys*, which seems to carry it back at least to the date of the French kings of Cyprus, possibly to the time of the Arabs. We returned to the convent of the bishop of Baffo (for whom Mr. Vondiziano had given me a letter, but he was at a village two hours distant) where we made a bad dinner off onions and cheese,—after which we mounted our donkeys and rode to the ruins of New Paphos. We first visited those most to the west, which are about a quarter of a mile south of the rock, on which stands Ktema, and the metropolis (this rock runs east and west,) and are close to the sea, on the low plain. These ruins are called by the general name of Παλαιόν Κάστρον (Palaio-Castro), and their appearance is most extraordinary. They occupy a spot of ground (about a quarter of a mile long, and very nearly as much

broad) which is covered—except in a few spots where the communication is broken—by a mass of solid rock, more or less high, but seldom more than forty feet, and hewn into numerous caves, which appear to have been catacombs, but are now so choked up, that it is impossible to see whether they all communicate with each other. These caves are more or less large, and within them are others cut of a shape evidently meant for tombs, about ten feet long, three broad, and four high. We entered most of these caves, and found them of various sizes, some about twenty feet square, but in general they were smaller, *i. e.*, those above ground, for there are some subterraneous ones which Signor Andrea, who probably was a better fisherman than antiquary, did not advise us of.

Sometimes the rock was so low, and the ceiling consequently so thin, that the excavated part, to prevent its falling in, was supported by Dorick fluted columns, ten feet high, hewn out of the rock, which the Turks have broken off and carried away to adorn their mosques, leaving, however, frequently enough of the capital and shaft to see what was there. There are many small excavations, one or two feet deep, and three or four feet square, like the ground of a basso relievo, which were probably devoted to the reception of images: over the entrance to many of the caves are carved architraves, slightly adorned in various ways,—frequently thus:



Many stairs are cut on and towards the top of the rocks. The rock is of a very soft grey sand-stone, and the ruinous state in which it now is, must have been produced by some earthquake or tremendous convulsion of nature, as immense masses of it are severed, and lying at some distance from the main body. On the top of the rock, nothing is visible. The excavated caves are on every side of it. There are above fifty of the larger ones, and above 100 of them in all. As their floor is generally of earth, much I have no doubt might be discovered by exploring and digging them, but the watchful jealousy of the Turks being carried in Paphos to a most rigid excess, their passages are blocked up by dirt and dust, and they serve as stables to the donkeys of the neighbourhood; we dislodged at least a hundred of these animals, nor did we observe any other cattle among the ruins. On leaving these ruins, we rode about half a mile along the plain, which was badly cultivated, and stopped at some other ruins (situated exactly south-east by east of Palaion Castron) named, I could learn no reason why, 'Αφρίκη; (Afrikee). The spot at which we stopped was a low rock, about 200 paces long, and 150 broad. Round the sides of this rock were hewn out numbers of caverns, mostly larger than those of Palaion Castron; (some of these were from forty to fifty feet square,) but differing from them, in that there were no tombs cut within them except in one chamber, which was about thirty-five feet long, and thirty broad. Of these caves I counted about thirty, all cut in the sides of the


rock below. On its top, there is little to be seen, except three ruined arched chambers, and these I should suppose to be Venetian. These chambers are about sixty feet long, fifteen broad, and fifteen high. The breadth of the chamber is the span of the arch which roofs it*, and the three chambers and arches join each other. They are built of stones of unequal size, but none of them more than four feet long, and eight inches high. On the hill are to be seen some marks of foundations of buildings, but not sufficiently clear to enable one to trace out chambers. The hill commands an extensive view of the plain of Paphos (which is very rich land, and in some parts tolerably cultivated) and of the low brown mountains that bound it. As the sun set, while I was examining the remains at 'Αφροίτη, I could only take a hasty walk round Baffo (the Marina) which, having been under the Venetians a considerable town, is full of ruined houses and churches. During this walk, Signor A. showed me a small hill, on which were some granite columns, and under which he told me were subterraneous chambers. This spot he told me was called by the inhabitants τὸ Τάφος τῆς Ἀφροδίτης (tomb of Venus): as it was quite dark, when we came to it,

* The walls of these arched chambers are about six feet thick. Large masses are also severed from the rocks, that form this hill (of Ἀφροίτη) and thrown to 100 paces, distance. One of these was a large arch which, from its shape was evidently not Roman, and from the size of the stones with which it is formed, appeared Grecian.

we deferred our departure (which had been fixed for day-light to-morrow) another day. At seven we returned over the plain, which, for the hour we rode back was covered with thistles, to Ieros Kypos.

Thermometer
92.

Sunday, October 22d.—At eight we rode on donkeys to the Marina, over the same plain, (cultivated, but covered with thistles), as we returned by last night. Baffo, formerly a Venetian town of some magnitude, is now like Famagosto, choked up by its own ruins. Palaces and churches are every where seen crumbling to the ground, and about eighty families inhabit the patched remains of as many palaces, of whom two thirds are Turks. Every house has its garden, which gives a richness to the scene, and contrasts finely with the ruins around. The bay is large, but the port very unsafe, as the Mole remains only in part to the east and west, and not at all to the south, which is thus left quite open: to this port, bad as it is, vessels frequently resort for the advantage of smuggling corn; there were two small Idriote vessels anchored in it while we were there: the port is commanded by an insignificant castle built on its banks by the Turks: on the east side, opposite to the castle, is a small ruined Greek church. We walked immediately to the hill where is the ruin which the inhabitants call the tomb of Venus, which is about 100 paces north of the port. Over its surface, (which is of very considerable extent) and in its immediate environs, are scattered a great number of grey granite columns, of

which all I saw were broken ; they were two feet in diameter. As we were bathing in the port, we found two of these under the water, and as it is difficult to know whether these scattered remains are in their original situation, or have been displaced by the hands of man or nature, it becomes nearly impossible to judge what was the extent of the building they supported, or to decide whether that building was the temple of Venus. I think, however, that the fact of the Marina *alone* being still called *Baffo* by the inhabitants, and the name given by them to the ruins on this hill, are great evidence in favour of its identity. Signor Andrea told me that he had counted above 150 of these columns, but the hill and its environs being cultivated, most of them are now buried under ground. The subterraneous passage is immediately under the hill. The entrance to it is a square of about four feet: the passage below was so choked up with stones and dirt, that though I worked hard to remove them, I found it impossible to penetrate above eight feet ; of these eight feet the descent was rapid, and the roof formed like the under part of a staircase  ; possibly if the ground above were cleared away, a staircase might be found from above to the chambers below. This is all that remains of the splendour of Paphos. Signor Andrea told me, that, twenty years ago, a Turk who had murdered another, and was hotly pursued, took refuge in these subterraneous chambers,

to which despair made him find the passage, not then entirely choked up; after wandering three days under ground in utter darkness, he came out at Afrikee, about a quarter of a mile distant from the hill of the temple: his report was that he had passed through chambers full of stones, with some skulls and other bones. Having money he escaped, by distributing it, the punishment of his crime; and he is the only man, as I was told by several, ever known to have entered. The whole neighbourhood of Baffo and the metropolis, and Ieros Kypos is full of large masses of rock, hewn into caves, like those I have described, probably all communicating subterraneously with each other. The villages in the vicinity of Paphos, in sight of Ieros Kypos are Πέγνια (Peyia), Μαραθούνη (Marathounta), Ἀναβάρκος (Anavarkos), Ἐμπα (Eba), Κόνια (Konía), Ἄρμω (Armo), Μέσση (Mesoe), and Φλύρακα (Phlyraka). The Fons amorosa is one day's journey to the north of Baffo, in a village called St. Nicolas, too distant for the scope of our excursion. At two, we returned to Ieros Kypos. This village is built on a rocky hill; In the valley below it, to the south, are gardens watered by a stream gushing from the rock, and this stream is said to have been the baths of Venus. About half a mile east of Ieros Kýpos, towards the termination of the gardens in the valley, is a spot (in the gardens) called Σάζουσα (Sazousa), on which, said Signor Andrea, were killed many children by the Ἑλληνικός (ancient Greeks). What he meant by this I could not dis-

cover, except it was some memorial of the cruelties practised in the ancient temples standing formerly here, one instance of which may have been handed down by tradition. At half-past four we took leave of our host, and quitted Ieros Kypos. All our ride this afternoon lay along a fine plain, on the banks of the sea, mostly uncultivated, but containing a few fields of corn, cotton, and tobacco. (Considerable quantities of this latter are prepared in Baffo, and by many thought superior to that of Latikea). To the left of our road, which lay east, was a line of low earth mountains covered with brown verdure. Our last hour was surrounded by gardens and trees, and we passed a large mountain-stream, over which lay a handsome Venetian bridge, yet entire. (We passed three or four of these bridges in the valleys near Kikkos, but all in ruins). The villages which we passed in the four hours of this afternoon's ride, were Κολώνα (Colona), Ἀχέλια (Akhelia), Τιμή (Timee), and Μανθρία (Manthria). At seven we stopped at the village of Κούκκλια (Coukklia), which is built on the site of Old Paphos, and found good accommodations in a large ruined house, of which the master, an intelligent Greek, received us very hospitably. He told us, that Coukklia, with six other villages, was a farm of the Sultan, of which he was the manager, and which yielded twenty purses a year. Coukklia was formerly a considerable town under the Venetians, but is now nothing but a mass of ruined churches and houses, of which latter about thirty are

inhabited, half by Turks and half by Greeks. The inhabitants however of this, and indeed of almost all the villages we have seen since leaving Nicosia, are happier than those of Larnaca and of the capital, in having good stone-houses over their heads, whereas those of the three chief towns in the island are only of mud, and require yearly reparation to resist the periodical rains.

Thermometer

92.

Monday, October 23d.—In the morning early I strolled about the ruins of Coukklia, among which I did not discern the remains of any considerable houses. There are three or four churches, which from Venetian became Greek, and are now quite in ruins. One only remains sufficiently entire to be still used: in the wall of this is a coarse black stone, about two feet long and one and a half high, bearing a Greek inscription, which, from the rude formation of the letters, appears of remote antiquity, and of which the note contains all I could make out*; by this it appears to have

* ΑΦΡΟΔΙΤΗΙΙΙΑCΙΑΜ.....
 ΑΙΟΝΟΥ..ΜΙΑΙΟΝΤΗ·ΗΤΙΝΑ·ΟΥΑΔΡΑΤΟΝ
 ΤΟΝ.....
 ΤΟΝΚΑΙΠΑΝΤΑΥ....ΙΑΝΟΝΤΑΙΟΥ.....
ΤΗΡΗΤΙΝΑ.....
 ΟΥΜΜΙ....ΙΟΥΠΑΝΤΑΥΧΟΙΥΙΟΝ.....
 ΤΟΥ.....
 ΧΗCΑΙ.....ΑΙΙΦΑΠΟΝ
 ΤΕΥΚΕΟΥΘΥΓΑΤΗΡΗΑΡΧΙ.....ΑΤΩΝ
 ΑΤ.....ΡΟΝΔΗΜΗΤ..ΟC.....ΩΝ
 ΤΟΝΕΑΥΤΗ.....

been taken from a temple of Venus. In the ruins of another church was a large stone of grey granite, with another Greek inscription of Roman date, which I have also copied in a note below*.

At eight we left Coukkliā: for four hours our road lay over low mountains mostly naked, but at intervals scantily clothed with brushwood, pines, planes, and caroba trees. The fruit of this latter is very sweet; and when Cyprus was Venetian, it formed a branch of commerce, which still continues in miniature; for the Venetians make an agreeable paste sweetmeat of the caroba, and those of Cyprus are the most esteemed. At two hours from Coukkliā, we passed the small village of Ἀλέκτορα (Alektora), near the sea which we had all day close on our right. At twelve, we stopped at the village of Μισούρ (Misour), which is on the top of a high mountain. The land round it was well cultivated and very productive of olive and mulberry trees. Here (and indeed in several villages we have passed) we found many peasants ill, mostly of fevers and inflammation of the eyes, (very common in Cyprus,) who, when they find themselves unwell, lie down listlessly on their beds, and wait patiently till nature works their cure or

* ΝΙΚΙΑΙΦΙΛΙΠΠΟΥΘΥΝΑ.....ΕΝΙΑΙ
 ΚΑΙΣΑΡΟΣΘΕΣΩΣΕΒΑΣΤΟΥΓΥΝΑΙΚΙ
 ΠΑΥΛΟΥΦΑΒΙΟΥΜΑΞΙΜΟΥΣΕΒΑΣΤΗΣ
 ΠΑΦΟΥΗΒΟΥΛΗΚΑΙΟΔΗΜΟΣ

By this it is described as having been dedicated by the people of Paphos to the wife of Paulus Fabius Maximus, perhaps the man whom Horace celebrates. Ode iv. 1.

their death; for their neighbourhood seldom affords them medical assistance, and that of the priest with book and crosses, in which they place most reliance, is not to be had gratis.

At two we left Misour, and rode for five hours over the mountains which bore every where the same appearance of nakedness and rockiness, our road being varied between smooth sheets and rough-pointed paths of whitish stone. Two hours and a half east of Misour, we saw lying near our road two broken columns of granite, whose isolated situation (for there was no other remnant near them) makes it impossible to guess of what they formed part. The descent of the mountain was so terribly precipitate and rocky, that we were forced to walk down, and even then, it being quite dark, feared for our beasts, which, as well as ourselves, often stumbled. At half-past seven we stopped at 'Επίσκοπι' (Episcopi), a large Turkish village, at the eastern foot of the mountains. Dark as it was, we could perceive that the village was very pretty. A mountain-stream, very copious, runs through it, and it is surrounded by rich gardens. I saw in it the ruins of a large Roman aqueduct. The Turks here not being willing, they said, to admit Giaours into their houses, and proposing to lodge us in a dark dirty crowded coffee-house, we would not stop there, but left them after half an hour. We rode towards Limesol over a fine smooth plain, and at nine stopped at a farm belonging to some inhabitants of Limesol, consisting of half a dozen houses:

here we were again unfortunate; for the first we entered was occupied by a Turk, whose wife, he being absent, positively refused us admittance, and railed like a Stentor at our guide, who in vain pleaded ignorance, for daring to conduct us there. At length we found at the door of another house, a Greek who gave us lodging, a supper, and beds which were so well peopled, that we could not close our eyes all night.

Thermometer *Tuesday, October 24th.*—At half-past
80. six we mounted and rode for two hours along the plain of Limesole, which, though very level and rich, was mostly uncultivated, and covered with brambles and brushwood, except, as usual, in the neighbourhood of villages, of which we saw two in these two hours, Κόλος (Colos), and Ζακάτζι (Zakatzi). At Colos are some ruins of the age, it is said, of the French kings of Cyprus, and there is one large square tower built, it is reported, by our *Cœur de Lion*. At half-past eight we entered Limesole. It is a miserable town, consisting of 150 mud houses, of which 100 are Greeks, and 50 Turks: yet of the fifty ship-loads of wine which Cyprus exports annually, twenty are on an average despatched from Limesole: a mountain stream runs through it, over which is a broken Venetian bridge. We stopped an hour at the house of the English agent, and at half-past nine set off again. We continued till eleven, along the plain of Limesole, which is cultivated in the immediate vicinity of the town, but beyond it is quite

barren. All the cultivation on it is of corn, and indeed since we left Sinti we have seen no vines except a small plantation at Misour. At eleven we entered a line of low mountains, along which we continued till half-past three. These were generally naked, but at intervals clothed with carobas, brushwood and brambles. We rode always by the side of the sea, and at half-past eleven had to our right a precipitate cliff, of which the sides contained a few ruins, but so nearly washed away that it was impossible to distinguish what they were. The villages we passed on these mountains were *Μοναφρούλι* (Monaphrouli), *Πενταχώμα* (Pentakhoma, five Mounds), and *Μαρόνι* (Maroni). At the termination of the mountains we stopt to snatch a bread and cheese dinner, near a small pool of bad water. Thence we rode along an uncultivated plain covered with brambles and brushwood, with the sea close on our right, and low brown mountains to our left, till eight o'clock, when we were glad to stop at the village of *Μαζότο* (Mazoto), where, in the cottage of a Greek peasant, we got a good supper of fowls (which, as usual with us, were killed, picked, cooked and eaten in twenty minutes), and slept not a wink all night for the same reason as last night. My companion during our excursion has carried his gun with him in the hopes of finding game, but he has not once had an opportunity of firing it. In the proper season red-legged partridges and Francolinas are very common in Cyprus.

Thermometer
84.

Wednesday, October 25th.—We set off at dawn, fagged and feverish from want of sleep. The whole of our road lay along a fine level plain, little cultivated except in the neighbourhood of the villages, and even there overgrown with thistles. Half an hour to the west of the Scala of Larnaca is an extensive salt-pit, near which is a considerable aqueduct built but seventy years ago by a Turkish governor of Cyprus. At nine o'clock I reached the Scala, or Marina, left my horse with his master, and returned to the house of Signor Vondiziano, where I passed the rest of the day with the exception of a visit or two in the afternoon. The villages round Larnaca, within three hours, are 'Αναφώτιδα (Anaphotitha), Κύφινο (Kyphino, a Turkish village), 'Αγγλίσιδες (Anglisithes, —this name appears to have some connexion with our nation), these two last are small villages close together, 'Αλέθρικον (Alethrikon), Τζιβισίλα (Chivisila), Κλάβια (Klavia), Κυττίον (Kyttion, Citti), Τερτζέφανον (Tertzephanon), 'Αρπερα (Arpera), Δρομολάζια (Thromolazia, Ditch-road), Μένεο (Meneo), Τεκέ (Tekeh), Καλον Χώριον (Kalon Khorion), and 'Αραδίππον (Arathippon).

Thermometer
84.

Thursday, October 26th.—I had hoped, indeed been promised, as boats are constantly passing between Cyprus and Rhodes, to find some vessel ready on my return, and to embark immediately, but find myself disappointed, as there is only a Turkish vessel, destined for sailing, and for that I must wait a week or ten days. Patience is the virtue

of the traveller. I walked this morning to the Marina to talk with the Turkish captain, and afterwards paid a visit with Mr. H. to Dr. Grotto, a Venetian physician settled here, who has some pretty modern statues in his house. All the rest of the day I was writing, and in the evening called on Dupont who has not yet got rid of his fever.

Thermometer
85.

Friday, October 27th.—Writing at home all day. In the afternoon we had a loud thunder-storm, but without rain, though the weather became very cloudy. The thermometer fell all at once to 76.

Saturday, October 28th.—Thermometer 86.

Sunday, October 29th. Thermometer 82.

Thermometer
80.

Monday, October 30th.—In the afternoon I went with Monsieur and Madame La Pierre, (the wife was born in Constantinople, and I knew her there; the husband is dragoman to the French Consulate here) to the village of Arathippon, an hour north-east of Larnaca on the plain; this being the Greek fête of Saint Luke, to whom the church there is dedicated. All the peasants in the neighbourhood go there on this occasion in gala, but we arrived too late, most of them having gone in the morning. The village contains only a few mud cottages, and the church is small and mean. We returned therefore immediately.

Thermometer
80 and a half.

Tuesday, October 31st.—In the evening while I was sitting in the house of Monsieur L. P.; an old Greek woman came in fran-

tick with terror, and on her knees begged for protection, swearing her neighbour's wife wanted to murder her. It appears that this old woman, having some money, at sixty years old had persuaded a young peasant of thirty-five to marry her. He naturally soon grew tired of her, and fell in love with his neighbour's wife, who returned his love. After this, he and his dulcinea amused themselves by thrashing his old wife whenever she fell in their way. The husband is now fled to Nicosia to avoid his wife, whom he detests, and she is preparing to follow him, and entreat the archbishop there to force him to live with her. Meantime, her rival met her this evening, and regaled her with her accustomed salutation. I forget who is the traveller (I believe it is Sonnini) that calls Turkey and Greece the lands of chastity and conjugal decorum!

Wednesday, November 1st.—Thermometer 78.

Thursday, November 2d.—I walked
 down to the Marina in the morning to
 look after an opportunity for Rhodes. I found there
 was only one ship going, a Turkish one, which is now
 loading corn in Famagosto, whence it will not re-
 turn for some days. I therefore accepted an invita-
 tion I had from Monsieur L. P., to accompany him
 and his wife on an excursion to Nicosia for a few
 days. At half-past two I set off with them, attended
 by two of their servants. We rode over the same
 road as I passed before, and at six stopped at Athiainon,
 where we passed the night with tolerable comfort in
 a cottage, to whose tenants my companions had sent

Thermometer

79.

notice of our coming. In the evening we went to pay a visit to a Russian female pilgrim, who by chance was passing the night in the same village: of her appearance, the little that was human was more masculine than feminine, particularly as to dress and voice. She spoke scarcely intelligibly in French, and could not utter three words of English, which at first she pretended to know. We made out that after having lost 300,000 roubles by the burning of Moscow, in whose neighbourhood lay her estates, she resolved on making the pilgrimage of Jerusalem which she had just completed, having stopt there ten days, and being now on her return.

Thermometer

77.

Friday, November 3d.—We set off from Athiainon at four in the morning, and, till the sun rose, were intolerably chilled by damp and cold. At eight we entered Nieosia, where, as I had nothing new to see, and the female part of the party was very tired, we stopt in-doors the rest of the day, except a visit we paid in the evening to the bishop, with whom we supped. We are lodged in the house of an Italian who has been a soldier in the French army, and fought in the battles of Jena, Austerlitz, and Eylau. He now exercises in Nicosia his trade of a cabinet-maker, in which he is an excellent workman, and has to his great regret married a woman of Cyprus,—I must not say a cyprian.

Thermometer

80.

Saturday, November 4th.—In the morning we strolled about and paid visits to two or three Greeks. One of these was an old

fellow who was very vain of his knowledge of Hellenick, and of some miserable rhymes in Romaick which he composed twenty years ago on the marriage of a relation, and which, having had them printed at Venice, he has framed and hung up in his room. In the afternoon I strolled a little about the bazaars, which are most wretched, and passed the evening and supped *chez nous*.

Sunday, November 5th.—Thermometer 82.

Monday, November 6th.—At half-past four we left Nicosia to sleep at a convent two hours off. These two hours we rode over a fine plain, plentifully watered, wooded with numerous olive trees, and sown with corn and cotton. We passed two villages, Στρόβιλος (Strovilos), and Ἀγία Θεμεττίσσα (St. Themetissa), and at a quarter past six stopped at the convent of the Archangel Michael, a farm of Kikkos, in which, while that monastery is undergoing repair, is deposited that precious treasure the Πανάγια ἰὼ Κίκκο, i. e., the picture of the Virgin painted by Saint Luke, of which there were said to be three in the world, one here, one, I believe, at Venice, and the third I forget where. Here they gave us tolerable good beds, in one of which I deposited myself immediately, having felt symptoms of fever all day, which grew so strong towards evening, that I could hardly sit my horse.

Tuesday, November 7th.—In the morning we attended mass in the church, which, though small, is richly ornamented: In the

centre of the wall, fronting the principal entrance, is fixed the picture, which the priests have wisely covered with gold, silver, and precious stones (inlaid to represent the Virgin and Infant) and round it are hung pearls, sequins, &c., the offerings of the devout, only a small hole being left in the middle for the people to kiss. The peasants have a great idea of the efficacy of this picture in devotion, and I remarked some of them prostrating and crossing themselves before it seventeen or twenty times. At nine we set off and rode along the plain of Nicosia, scattered with low hills (sometimes of marl) and bounded by low mountains, consisting of a rich soil very little cultivated at a small distance from the city, and, where it was so, abounding in olive trees, and thinly sown with corn and cotton. We passed the village of Τζέρι (Cheri) and at noon reached that of Νήσω (Neson) where we stopt to dine. This latter was a very pretty village, full of fruitful gardens and fields of cotton, watered by a copious mountain-stream running through it, and surrounded by brown mountains, which formed a fine contrast with its vegetation. We left it with regret at four o'clock, and for one hour rode through the same pretty scenery as that which surrounded it. We then passed the village of Thali, whence we rode to Nicosia over a stony road, and hilly uncultivated country (as I have described it in my ride to Thali last February) till the last hour when we passed the plain of Larnaca, and passed (at half-past seven) the village of Arithippon. Through all the afternoon we had

frequent and vivid flashes of lightning, and for the last half hour, light rain.

We stopped at Larnaca at half-past eight, and had scarcely sheltered ourselves within doors, when there arose a furious gale of wind with violent and incessant rain, both which continued the whole of the night. To-day is the Greek fête of Saint Demetrius, on or near which day, say they, there always blows infallibly a heavy gale of wind, and so settled is their belief in this, that no Greek vessel will put to sea in this season till the time of the expected storm be over. I felt no other mark of fever to-day than weakness and an utter want of appetite.

Thermometer

77.

Wednesday, November 8th.—In the morning I went down to the Marina to inquire for the Turkish captain, whom I found not yet returned from Famagosto. While here, the fever seized me suddenly with aguish shiverings, and so weakened me, that, finding myself unable to reach Larnaca, I crept into bed at Mr. H.'s, where I staid till Thursday the 16th. The fever lay very heavy on me for four days, and the other four I was so weak from the remedies applied to me and my almost total abstinence, that I could not leave my bed till the eighth day. The Turkish captain then called to say, he should positively sail that evening; and though still so weak as to be unable to walk without a stick, I had such dread of the air of Cyprus, that I resolved to accompany him. I walked Mr. H.'s horse to Larnaca, took leave of my friends, packed up, and

at a quarter-past ten pushed off in a shore boat to follow the ship, which had sailed an hour before, and was some way off with a light north-east breeze. By firing frequently we succeeded in bringing her to, and I got on board at midnight. She was a large three-masted polacca, of about 150 tons, with a captain and crew from the Black Sea, the latter all Greek. I lay down directly on a wretched bed, in a hole about six feet long and three broad, for the captain not expecting me, had given his cabin, which he had promised me, to other passengers.

The vessel went smoothly and slowly all night, with a light north-east wind.

Cyprus, though nominally under the authority of a bey appointed by the captain Pasha, is in fact governed by the Greek archbishop, and his subordinate clergy. The effects of this are seen every where throughout the island, for a Greek, as he seldom possesses power, becomes immediately intoxicated by it when given him, and from a contemptible sycophant is changed instantaneously to a rapacious tyrant. Accordingly the peasants of Cyprus, both Mahometans and Greeks, (not a single Jew is allowed to live in the island) are so insufferably plundered that their labour is barely capable of supporting their existence, and they yearly desert in great numbers to the coasts of Caramania and Syria. The least kharatch they pay is of thirty piastres, and the greatest sixty-five, *i. e.*, each whole family. Their utmost gains are from 400 to 500 piastres a year, and of this they pay

annually to the government and to the Greek convents 250, but for the sum paid to the convents (by far the greater part) they are forced to give sixty-five paras to the piastre, though the regular change in the island is only forty. They live accordingly in the greatest wretchedness. Their houses (in the central parts of the island, near the sea-shore, they are more generally of stone) are of mud, and consist of two small rooms, with mud floors, and ceilings of platted rushwork, plastered outside with mud, with one half of the floor raised above the other, and generally with no other furniture than a rickety wooden bedstead. Their food is of coarse wheat-bread and herbs, with, at rare intervals, an occasional home-fed chicken, and the wine of the country, which, fortunately for them, is bought very cheap; the sharp-tasted (red) at from six to eight paras the oke. The mud floors contract such immoderate quantities of vermin, that it would be utterly impossible for the inhabitants to sleep, if their skins had not by long practice become as tough as that of a horse. Their misery is sometimes increased by a sort of locust, which, at intervals, over-spreads the island, and destroys entirely every species of vegetation. As their taxes are not diminished when this calamity occurs, in these disastrous years, they are forced to sell their small stock of furniture, and frequently every disposable thing they possess, to satisfy the rapacity of their unfeeling tyrants.

The wine of Cyprus being brought (*i. e.*, the red)

from the villages in skins tarred inside, has so strong a taste of tar, that I could not drink it. The common white wine is very good and not very sweet. It does not fetch the price of Commanderia till after being kept two or three years. It is called Commanderia, because the district in which it is made (lying between Limesole, Baffo, and Sta. Croce) formed part of the *Commandery* of the Knights Templars.

When a peasant marries, he takes his wife with nothing else than a box containing the few clothes she may have, and he is thought uncommonly fortunate if his father-in-law be able to give him, with her, a mule or a donkey. The consequences of this misery are such as might be expected. The peasant is sunk in a state of apathy and sullenness which a philanthropist cannot contemplate without horror. Being constantly forced to serve others gratis, his pride is to refuse the slightest favour when not forced. With his wretched wooden plough, dragged by two half-starved oxen, he hardly scratches the ground, and his harvest might frequently be doubled by a willing labourer. In many of the mountains of the island are mines of iron, of which the usual signs are visible on their surface. The peasants know this, but will not speak of it, lest their avaricious masters should make them work gratis at extracting the ore. The Venetians made sugar and vitriol in Cyprus. At Paphos are considerable quantities of the *μάρθος* or uninflam-
mable mineral (*ἀσβεστός*). All these advantages are

rendered useless by the rapacity of the government, which, as usual, is hurtful to its own interests.

The peasants of Cyprus have a curious superstition, which seems to have descended to them from the time of the ancient Egyptians, *viz.*; they never eat flesh of oxen, cows, or calves, nor ever drink cows milk. They nourish them, however, to sell to the ships at the Scala.

Independent of the fevers produced by its uncultivated land becoming marshy, Cyprus is unfortunate in its situation. It suffers from the cold of Caramania, from the hot sirocs of Syria, and from the plague of Egypt, which never fails to infect it when prevalent there.

The transit commerce of Cyprus is considerable, owing to the numerous vessels that come from other ports of the Levant, and from Malta. But this is only within a few years; Signor Vondiziano tells me that the average of the consular duties in Larnaca for the last four years, has been 30,000 piastres, of which he takes two sevenths, according to the rules of the Levant company, to which he sends the rest.

Having somewhere read (I believe in the Quarterly Review of Dr. Clarke's Greece) that the dress of the Greek women in Cyprus differs from all the others, and approaches more to the ancient model, I observed this point with particular attention, and am able to state with confidence that in all my rambles about the island, I have seen only two kinds of dresses

that differed from the usual fashion of the Greeks, and of these but very few. One of these was a short yellow vest tight round the upper part of the body, with a red petticoat that came over it at the waist, round which it was tightened by a drawing tape; a handkerchief was carelessly tied round the head. This was worn by a villager, whom I saw at Santa Croce, and by another near Paphos. The other (worn by a pretty young girl of Nicosia) was all of white cotton, a loose vest, with pantaloons fastened by a drawing tape round the waist, and descending to the feet below the knot with which it was tied at the ancle *à la Turque*. The general dress (like that of all Greek women) consisted of a white cap (sometimes with a red border or embroidered, according to the circumstances of the wearer) round which the hair flowed loose before on each temple, and terminated behind in one, two, six, or even eight tails, generally lengthened by skeins of silk; strings of sequins, rubiehs, or paras, hung round the head and neck; a gown tightened at the waist, and bound by a simple handkerchief, or by a leathern girdle fastened by silver clasps which generally bore the shape of a circle or of a sloped heart, and an outer robe more or less richly embroidered, flowing to the feet; for this latter a red cloth is mostly preferred, they being here freely permitted to wear that colour as well as yellow shoes, contrary to the custom in Constantinople. They frequently throw a handkerchief loosely about the head to shade them from

the sun, and none of them, even Turkish women, hide their face with scrupulous jealousy.

Poverty seldom consults fashion in dress, but if I observed one habit more common among the Greek peasants (men) than the other, it was one of coarse cotton, all white, consisting of a short vest tight round the body, with loose trowsers down to the feet, fastened round the waist by a drawing tape, or, if the wearer could afford it, by a girdle which was generally red. The turban was mostly of coarse white cotton, they being freely allowed to wear this colour on the head.

The Turks of Cyprus are in fact the tamest in the Levant. Many professed Mussulmans are in secret Greeks, and observe all the numerous fasts of that church. All drink wine freely, and many of them eat pork without scruple in secret; a thing unheard of in Turkey. They frequently marry the Greek women of the island, as their religion permits a Turkish man to marry an infidel woman, though to guard against an abandonment of Mahometanism, it forbids a Turkish woman to marry an infidel.

The Greek of Cyprus is abominably corrupt, being intermixed with Venetian, Turkish, and Arabick; yet I observed the following words of pure Hellenick:—*λαλῶ*, to speak; *λῶ*, to wash; *ἀκονίζω*, to sharpen; *ἀριστερά*, the left; *σινάπι*, mustard; *οὔρος*, lotus; and, *κίηνα*, beasts—jumenta.

A Frank in Cyprus has the greatest difficulty to

find servants, in consequence of which their insolence to their masters is insufferable. This is not owing to any want of serviceable subjects, but to the infamous conduct of the Greek priests, who, with their usual bigotry and pride, tell the peasants that it is a shame to serve, and no sin to rob, the *σκήλες φράνκι-νες*, (Frank dogs). When a peasant robs a Frank, the priests do not enforce restitution, which they always do if the plunder be taken from a Greek.

In short, these Greek priests, every where the vilest miscreants in human nature, are worse than usual in Cyprus from the power they possess. They strip the poor ignorant superstitious peasant of his last para, and when he is on his death-bed, make him leave his all to their convent, promising that masses shall be said for his soul. Madame Dupont (the mother of my companion) tells me that she once paid a visit to a Greek widow of a peasant who was dying, and asked her if she had made her will to dispose of what she had in the world. "I have only that," replied the woman, pointing to a handsome Venetian looking-glass, hanging up in the room, "and that I have left to my father confessor to pray for my soul.—" But "your two children," replied Madame D. "Oh!" said the superstitious dupe, "*he says, Heaven will take care of them!*"

I found the climate of Cyprus delicious during my two visits. But in summer the heat is intolerable, and the winter generally is one continued torrent of rain. The rainy seasons are March and April (it is the rain

of these months which, by filling the marshes, causes the fever) and November, December, and January. Up to my departure, the rain had hardly begun; we had only two days of it, in Nicosia, and the inhabitants attribute this unusual continuation of dry weather (which oppresses every one with colds or fevers) to the early cold which is wafted here from the snow on the mountains of Caramania. In winter a sort of tornado is not unfrequent, and the inhabitants have not yet forgotten one of these which occurred in a night of February, in the severe winter of 1812-13, during which hail-stones fell as big as walnuts that beat in the mud roofs of many of the houses. I did not see in Cyprus a single cypress tree, from which some assert that the island derived its name, while others deduce it from the Henné plant (in Botany, *Lawsonia inermis*) whence the Easterns prepare the yellow dye for the hair, and which, in Hellenick, was called *Κύπρος*. It grows very abundantly in the island.

I could not hear of any serpents in Cyprus. It seems to be now free from the annoyance of those animals by which it was anciently so infested as to have acquired the epithet of *ὀφιδώδεια Κύπρον*.

Friday, November 17th.—In the morning we were close under the round sandy-coloured mountains that form the coast of Cyprus to the south, about ten miles from Limesole. It was a dead calm till half-past one when there sprung up a light breeze from the south. At sun-set we were beating about six miles from *Cape de Gatte*, which we passed at night.

My companions, besides the crew (amounting to seventeen) consisted of about thirty Turks, and five or six Greeks going to Constantinople. The most respectable of these were the two Turks that brought the firman to the Greek bishop (of whom one from Constantinople, and the other with his son, and two slaves from Negropont) an Arab Devrisch from Seyd, two Turkish Effendis, and a Greek priest who had brought money to the convent of Kikkos from a tributary convent in Suas, near Salonica. All the Turks were very devout, and performed their ablutions, and said their prayers, when not sea-sick, very regularly. They were all very civil to me, and we messed together as often as intervals of sea-sickness allowed them to eat. The Devrisch regularly called to prayers, as if from the top of his minaret, and amused the Turks and half-deafened me by shouting a wild song, which he accompanied on a small tambour that he beat with a strap of leather, filling up the pauses of his verse by loud and most doleful sobs.

Saturday, November 18th.—It was a perfect calm all day; what breath of wind there was, at intervals, blowing from the south. We were tacking all day off Cape Bianchi, which we cleared at night.

Next morning the wind, unfortunately for us, changed to north-west, and we were beating up as well as we could with a fresh breeze in our teeth, off the west-end of Cyprus, the coast of which, like the other parts of the island that I have seen, consists of

round moderate mountains. At sun-set we were about three miles west of Baffo, of which we saw plainly the three towns.

We were becalmed the whole of the day after off the west-end of Cyprus, with a high swell on the sea, which made all the Turks ill. In the morning, like children who become sulky if they cannot have what they want, they turned the prow to Limesole, where they were resolved to return. But I persuaded them to continue our course to the west, and at night our perseverance was rewarded by the wind's changing to north-east, half east.

All the day of the 21st, we had light winds from the north easterly, and made from three to four knots an hour. At noon we descried the high mountains of Caramania, of which the projection forms the west-end of the Bay of Satalia, and at sun-set I bade adieu for ever to Cyprus, which we had seen but dimly all day.

Wednesday, November 22d.—In the morning we were under the mountains of Caramania, which we discovered yesterday. It was a dead calm till three in the afternoon, when the wind changed to north-west, and we, by beating up under the mountains, were off Castel Rosso by sun-set. I trembled lest the Turks should enter there, remembering my tedious stay at it in March, and they did talk of it, but I succeeded in dissuading them. In the evening I was much amused by a scene on board. The slave of the Turk from Negropont having made the pilaff very bad,

he, to punish him, tied him by the legs to a post abaft. While the master was saying his evening prayer, another Turkish Effendi loosed him, and it was a diverting farce to see his apologies to the master, and the affected difficulty with which the latter yielded to his request that he would forgive his slave: I say affected, for I never saw a milder or more respectable Turk than the Negropont Effendi. As we could talk together in Greek, he took a great friendship for me, begged me to command his slaves as my own, furnished me with all he had, and I had not, and begged me earnestly to visit him in Negropont. He was very fond of tea, contrary to the general taste of the Turks, who only drink it as a medicine, and took it with me every morning.

END OF THE SECOND VOLUME.

APPENDIX.

APPENDIX.

The following Firman and Turkish and Greek Letters (as well as those in the Appendix of Vol. 1.) will give an idea of the inflated style in which the Levantines, in common with all the Oriental Nations, express themselves.

LITERAL TRANSLATION OF A TRAVELLING FIRMAN FOR
MR. WILLIAM TURNER,

Issued the 10th of February, 1815.

SULTAN MAHMOUD KAN, EVER VICTORIOUS,

To the Glorious Judges and Substitutes of Judges, Mines of Science and Eloquence, who dwell on the Road in going and returning by sea, from my Gate of Happiness, to the Places herein-after named (may their Science be increased) and to the Most Illustrious among their Likes and Equals, the Intendants and Chiefs of Janizaries and other Officers, (may their Power be augmented), .

ON the arrival of this high imperial writing, be it known to you that the model of the great of the nation of the Messiah, the ambassador extraordinary from the court of England residing at my Sublime Porte, Robert Liston, Esq., (may whose end be happy) has set forth in a note sealed with his seal which he has presented to my gate of happiness, that Mr. Turner, an English nobleman, desires to go

by sea, with a Tatar and two Frank servants, to Rhodes Cyprus, Acre, Jerusalem, Seyd, Damascus, and its environs, thence to Barout, and to Cairo; and then to return to my gate of happiness: and he has requested that an imperial order be issued to the effect that, whilst the above-mentioned Englishman goes with the Tatar and the two servants whom he takes with him, to the above-named places and returns from them, he be not molested on the road or at the posts, or when he may stay and reside at any place, either on the part of the Collectors of the Capitation Tax, (Kharatsch,) by their demanding from him this tax, or on the part of others on other pretexts, contrary to the Imperial Capitulations; but that he be protected and defended, by giving him a friendly and polite reception, and by providing that he be accompanied, at his own expense, by a sufficient number of courageous guides in places where there may be danger to be feared, and that care be taken that he may pass freely and safely.

I order, in consequence, that he be treated in the manner above-mentioned.

You then, ye judges and other officers above-mentioned, know that, it being proper, according to the ties of sincere friendship, and the claims of the good understanding which subsist between my Sublime Porte and the Court of England, to protect and defend travellers and persons belonging to that court, this illustrious command is issued, in order that, whilst the above-mentioned Nobleman is travelling with a Tatar and two Frank servants to the said places, and returning from them, he be not troubled or molested on the road, or at the posts, or when he may stay and reside from necessity at any place, either on the part of the collectors of the Capitation Tax by their demanding from him this tax, or on the part of others on other pretexts, contrary to the Imperial

number of courageous guides in places where there may be danger to be feared, and that care be taken that he may pass freely and safely.

I command, therefore, that on the arrival of this supreme order, nobly issued as above-mentioned, and to which all obedience is due, you act conformably to its tenour, and understand it thus, and repose faith in the noble signature.

Written towards the end of the month of *Saafer*, in the year one thousand two hundred and thirty.

From our well-defended residence of Constantinople.

Literal Translation of a Letter, addressed to the Pasha of Seyda and Tripoli of Syria, from his Agent at the Porte, dated the 3d. of the Moon Rebiul-evvel, 1230, i. e., February 13th, 1815.

His Highness my most Happy, most Merciful, most Humane, most Affectionate, most Clement Benefactor, and most Honoured Master!

The object of this address of your slave is to state that an English gentleman, namely, Mr. Turner, attended by two Frank servants, agreeably to a travelling noble command granted to him, is setting out on a voyage from Constantinople to Acre.

In consequence of the ties of sincere friendship, and ancient good understanding subsisting between the two Courts, your Highness's endeavours to oblige that gentleman with every kindness and attention in performing all acts of civility and good treatment towards him, will be consonant to the rules of the said peace and amity. This address of your slave is therefore immediately written, and laid before your Highness through the medium of that gentleman, with a

request that you will please to offer him every act of civility, as aforesaid.

On your Highness's (please God) being made acquainted with this, hopes are entertained that you will deem it proper to shew that gentleman every kindness in your power, agreeably to the representation of your slave; all which will depend on the goodness of your Highness my most happy, most merciful, most humane, most benevolent, most clement benefactor, and most honoured Master.

Your Slave

OSMAN,

Agent of Your Highness at the Porte.

(L. S.)

Literal Translation of a Letter, addressed by the Reis Effendi to the Pasha of Damascus, dated the 5th of the Moon Rebiul-evvel, 1230, i. e., February 15th, 1815.

His Highness, my most Happy, most Merciful, most Benevolent, and most humane Benefactor, and Master.

An English gentleman, namely, Mr. Turner, attended by a Tatar and two Frank servants, is setting out on a voyage to your place.

Consistently with the sincere friendship and good understanding between the Sublime Porte (of everlasting duration) and the Court of Great Britain, it being requisite to protect and defend all such people and travellers as belong to them, it is hereby requested that, on his arrival there, your Highness will deem it proper to use your endeavours, and employ every means in order to perform towards that gentleman all acts of hospitality, and, by a friendly treat-

ment, to offer him all protection and defence ; which affords me an opportunity of making an address of my most sincere and particular devotion to your Highness.

On its receipt (God willing), the employment of your good offices, as mentioned above, will depend on the commands of your Highness, my most Happy, most Merciful, most Benevolent, and most humane Benefactor and Master!

Your Slave

MEHEMMED SEYDA

REIS EFFENDI.

(L. S.)

Literal Translation of a Letter, addressed by the Mufti to the Judge of Jerusalem; bearing no date.

To His Eminence the most learned Effendi!

After a tender of friendly salutations, I give you notice that, the bearer of this letter, a gentleman belonging to the Court of Great Britain, namely, Mr. Turner, attended by two servants and a Tatar, and furnished with an Imperial Firman, is to set out on a voyage to Jaffa, Jerusalem, Seyda, and other places mentioned in the said command; which affords me an opportunity of writing to you on this occasion.

On his arrival (please God Almighty,) at the town of Jerusalem, which is the place of your jurisdiction, it is necessary, that out of regard for him, you will comply with all such demands on his part as are consistent with the Holy-Law; which being made known to you, I hope you

will offer him a civil treatment, and perform all acts of friendship towards him.

May your dignity and learning last with you for ever!

The Poor

Darri-zadé Esseyid-abd-ullah.

(Remission be upon him.)

Literal Translation of a Letter, addressed by the Aga of Suez to the Pasha of Egypt, under cover to his "Kehayah," or Inspector-General of his Private Affairs, bearing date the 8th of the Moon Ramazan, 1230, i. e., August 14th, 1815.

The object of this humble address is to set forth that your Highness, my benefactor, has been pleased some time ago to desire, that all civilities should be offered to the English gentleman bearer of this Address, with respect to his visiting, for the sake of amusement, Tor, and other places where he should wish to repair, as well to comply with all other things which might occur to him.

In pursuance of your Highness's commands, I attended with all (my deficient) care and attention to every thing relating to his tour, and other occurrences. Notwithstanding, as he is now repairing to your high presence, I take the liberty of accompanying him with this Address. The rest being submitted to the clemency and commands of your Highness, my most happy, most merciful, most clement, and all-beneficent Master!

L. S.



*Breve Notizia dell' Incendio accaduto Nel Tempio del SS^{mo}.
Sepolcro di N. S. G. C. il giorno 12 Ottobre, 1808.*

Si premette una breve descrizione della chiesa del Santissimo Sepolcro, e d'altri Santi Luoghi, come esistevano prima dell' incendio; affinchè ognuno comprenda meglio il principio, il progresso dell' incendio, ed i gravi danni da quello provenuti.

Il Santissimo Sepolcro è una piccola stanza di nove palmi di lunghezza sopra dodici di altezza scavata nella pietra viva, come dice la Santa Scrittura. Al di dentro ed al di fuori è ornato il Santo Sepolcro di bellissimi marmi con colonne pure di marmo, al di sopra è coperto da una piccola cupoletta sostenuta da dodici colonne di porfiro antico di sommo prezzo. Intorno di questo sacro monumento v'è la famosa chiesa, a guisa di rotonda, detta della Ressurrezione con una eminente, e bella cupola di legno (1) di cedro del Monte Libano sostenuta da grossissime colonne di marmo, e coperta al di fuori di lame di piombo. Nell' intorno della chiesa vi sono delle bellissime gallerie di pietra sostenute da grosse colonne di marmo; all' Oriente del Santo Sepolcro è situato il Coro dei Greci; alla parte meridionale di questo Coro è posto il monte Calvario, e vicino a questo hanno i Greci una fabbrica di legno in forma di torre, di sei o sette piani, per alloggiarvi. In una parte delle gallerie hanno gli Armeni la loro chiesa con banchi, e tribune di legno; in un' altra parte di queste hanno i Cattolici quattro stanze ed un altare dedicato a San Didaco,

(1) I Turchi non permisero mai, che si fabbricasse di pietra questa Cupola, perche secondo il disegno dell' Architetto avrebbe superato in magnificenza, e bellezza la Moschea detta dai Turchi il Tempio di Salomone, ch' esiste nel luogo ove fu altre volte il così nominato Tempio.

dietro del quale vi sono altre due stanze, l' una per alloggiarvi i pellegrini, l' altra per custodirvi i tapetti, le lampadi, ed altri aredi dei Santi Luoghi. A canto di queste stanze vi sono le piccole abitazioni dei Cattolici sopra delle quali sono alcune case Turche.

Santi Luoghi contenuti in questa fabbrica.

1°. Il Santissimo Sepolcro. 2°. Il santo monte Calvario, ed in questo luogo vi sono. 1°. Il Luogo della Crocifissione. 2°. Il Luogo dove fù trasportata, ed inalborata, la croce dopo la Crocifissione. 3°. Il luogo della spaccatura della pietra. 4°. Una piccola Capella dove era Maria Vergine con San Giovanni quando crocifigevano Gesu Christo. 5°. La Cisterna ove Santa Elena ritrovò la Croce, 6°. Una Chiesa dedicata a Santa Elena. 7°. La pietra dell' Unzione. 8°. Una Capella ove fù preso il Signore. 9°. Una Capella dedicata a San Longino. 10°. Una Capella ove i crocifissori divisero le sacre vesti di Gesu Cristo. 11°. Una Capella con una grossa colonna ove fù legato G. C. quando fù coperto d' obbrobrj. 12°. Il Luogo ove apparve a Santa Maria Maddalena. 13°. Una piccola Chiesa ove apparve alla Santissima Vergine, ed in questa è posta la colonna della flagellazione. Con altri santi luoghi che si diducono dalla Sacra Storia.

Succinta relazione del fuoco.

Il fuoco principiò nella Chiesa degli Armeni; incendiata questa, si comunicò alla gran cupola, da cui passò al Coro dei Greci, indi alle abitazioni di questi, ed al Santo monte Calvario ove rovinò i belli marmi di questo Santuario, e quelli della Capella della Madonna. Dal sopradetto coro si dilatò pure alla galleria dei Cattolici, e ridusse in cenere le quattro

stanze unitamente all' altare dedicato a S. Didaco ed alle stanze sopradette, e si bruciò tutta la robba destinata all' alloggio dei pellegrini, egualmente che li tapetti, e le lampadi d'argento, e d'altri metalli con li bellissimi aredi del Santo Sepolcro.

S'abbruciarono pure le case dei Turchi poste sopra le stanze dei Cattolici che precipitarono, e caddero sopra delle nostre stanze. Dopo cinque ore di fuoco violento cadde la gran cupola, e rovinò cadendo la piccola cupola sovrapposta al Santo Sepolcro, si ridussero in pezzi le belle colonne di porfiro che la sostenevano come pure le colonne, e marmi posti al di fuori del Santo Sepolcro. Questo sacro monumento restò per più ore in mezzo di una fornace di fuoco ardentissimo esposto ad un grado di calore, che spezzò i marmi i più duri, infocò il ferro, e fuse li altri metalli. Ognuno tenea per sicuro che si fosse rovinata anche la stanza del Santo Sepolcro; ma finito il fuoco ritrovossi fredda ed intatta la porta del Santo Sepolcro, ch'è di legno, nè l'interno del Sepolcro soffrì la minima machia. Ciò riguardarono i Turchi per un gran miracolo, e noi pure non ne dobbiamo dubitare, poichè considerando la grande quantità del fuoco, e di piombo bollente che lo copriva, ed attaccato ad un legno per tante ore senza abbruciarlo, è cosa troppo chiara esser l'opra di una forza sovranaturale che lo diffendeva. In fine tutto il resto di questa superba fabbrica s'è ridotta in un mucchio di cenere e sassi, e qualche mura che restarono in piedi vanno di giorno in giorno crollando potendosi contare sopra di poche o nessuna, per la loro sicurezza.

L'oggetto di questa relazione si è di muovere a pietà i Fedeli a somministrare qualche ajuto per riparare in qualche maniera questo Santo Tempio, affine di potervisi celebrare le Messe, e le sacre funzioni, che ogni giorno si fanno per li benefattori.

Sarebbe una manifesta ingiuria alla provata pietà di tutti i Cristiani il solo dubitare che non sia per concorrere ogni fedele con quelle forze, che gli sono possibili per un'opera così santa. Non si può omettere in questa circostanza dal fare osservare, che per più di 600 anni, che i PP. di San Francesco hanno la custodia di Terra Santa, e che spendono ogni anno per conservarla somme immense, e non hanno mai ricercata elemosina dai Cattolici in Levante. Le attuali circostanze a tutti note gli obbligano questa volta a ricorrere alla loro pietà. Trattandosi di una elemosina che si domanda ai Fedeli una sol volta, tanto più si lusingano che ognuno la farà piu generosa che le sarà possibile. Per raccogliere questa Elemosina sarà esposta in ogni chiesa di Pera, e di Galata, una Cassettina colle armi di Terra Santa, affinchè sia conosciuta, e sarà esposta sino al giorno dell' Assunzione di Maria Vergine 15 Agosto del 1809.

[illegible]

Cũ Naro
Geo Cadis
Na Ngân,
Ma Ngioth.

Fac-simile of a recommendatory Letter, from the Greek Patriarch of Alexandria to the *Dikaios* of the Greek Convent of Mount Sinai.

Πατριάρχης.

Πανοσιώτατε ἄγιε Ἀρχιμανδρίτα καὶ Δικαίε τοῦ Θεο-
βαδίσου ὁρὸς Σινᾶ, καὶ ἡ λοιπὴ ἱερά σύναξις τῶν πατέρων,
ευχόμεθα ὑμῖν πατρικῶς ἀπὸ καρδίας, καὶ διὰ τῆς
παρόσης ἡμῶν πατριαρχικῆς καὶ ευχελικῆς ἐπισολῆς,
σᾶς δηλοποιῶμεν διὰ συνόμων, ὅτι ὁ παρὼν ἔτος διακο-
μιστῆς ὀνόματι Ὁυλλιάμ Τερνέρ, Σεκρετάριος τοῦ ἐν
Κωνσταντινουπόλει Ἀβασσαλόε^ς τῆς Μεγάλης Βρεταννίας,
ἅμα δὲ καὶ εἰς ἃν τῶν ἐξ ευγενείας ἐκαῖθεν ἔλκων τὸ
γένος, καὶ διαφόρος περιερχόμενος τέπες περιεργείας
χάριν, καὶ ἐνλαύτω φθάσας νεωστὶ ἀπὸ Ἱεροσολύμων,
ἀπεφάσισε καὶ αὐτὰς τὰς ἡμέρας νὰ διαπεράσῃ καὶ
μέχρι τῶν ὑμετέρων ὁρίων, εἰς περιήγησιν καὶ θεωρίαν
τῇ παρὰ πάσῃ ἀπὸ φήμην ὑμνομένῃ ἱερῇ ὑμῶν Μονα-
στηρίῳ· καὶ δὴ συνιστῶντες αὐτὸν πατρικῶς τῇ ὑμετέρᾳ
ἀγάπῃ, δὲν ἀμφιβάλλομεν ὀλοελεῶς, ὅτι θέλει τὸν ὑπο-
δεχθῆς μετὰ πάσης πολίτικῆς ευμενείας καὶ ἰλαρότητος,
ὑποδεικνύοντες τῇ πανευγενεῖᾳ τῇ τὴν προσήκησαν ὑπο-
δοχὴν, τῆτο μὲν ὡς παρ' ἡμῶν αὐτῶν συνισαμένῳ, τὸ δὲ
καὶ ὡς ὑποδόχῃς πάσης καὶ συνιστάσεως ἀξιού ὄντος
ὑποκειμένου, διὰ τὴν ἐνῆσαν αὐτῷ σπουδὴν καὶ μάθησιν.
Ἐν δὲ καὶ αὐτὸς διαμένει ἐν Καιρῷ ὁλοσχερῶς ἐνάρετος,
εἰς τὴν φιλομαθῇ τῇ ταύτῃ πολυπραγμοσύνῃ, θέλει εἶναι
ἐπαινετῆς διαπρύσιος τῶν ἱερῶν ὑμετέρων καλῶς κηνημα-

ἰων, καὶ τῆς ὑμετέρας εὐπροσδέκτου ὑποδοχῆς· ἡμεῖς δὲ ἐπὶ τέτοις θέλει ἐπευχώμεθα ὑμῖν παρὰ κυρίου τὰ σωτήρια, ὃ ἡ χάρις καὶ τὸ ἄπειρον ἔλεος σὺν τῇ πατρὶ τῶν ὑμῶν εὐχῇ καὶ εὐλογίᾳ εἴη μετὰ πάντων ὑμῶν.

α. ω. ι. ε. Ἰεσὺς ἡ'

Ἀλεξανδρείας Θεόφιλος καὶ ἐν Χριστῷ ὑμῶν εὐχέτης.

Ὁ συνιὼρ ὁπῃ διαλαμβάνει τὸ γράμμα αὐτὸ ἦλθεν καὶ εἰς τὸ Συναῖ.

Superscription.

Τῷ πανοσιωδιῶ ἱεροτάτῳ Ἀρχιμανδρίτῃ καὶ Δικαίῳ τῷ Θεοβαδίστῃ ὄρεσι Σινᾶ, σὺν τοῖς λοιποῖς ὁσιωτάτοις πατράσι, τέκνοις ἐν Κυρίῳ ἀγαπητοῖς τῆς ἡμῶν Μετρίότητος.

Εὐχέλικως.

Translation.

WE, THE PATRIARCH,

Most pious, holy Archimandrites and Dikaïos of the Mountain of Sinai trodden by God, and the rest of the Holy Assembly of Fathers, we pray you paternally from the heart, and by the present patriarchal and supplicatory epistle, we inform you briefly, that the person who now bears this, named William Turner, Secretary of the Ambassador of Great Britain in Constantinople, and being one of those who derive their birth from the nobility there, and

visiting different places for the sake of curiosity, and having arrived lately from Jerusalem, has resolved at this time to pass as far as your mountains, for the visiting and inspection of your monastery celebrated above all by fame. And commending him paternally to your love, we do not at all doubt that you will receive him with all civility, kindness, and cheerfulness, giving him a becoming reception, both as being recommended by us, and as being a person worthy of all attention and commendation on account of his diligence and learning. On which account he, remaining in Cairo for the gratification of his curiosity and love of learning, will loudly celebrate your holy tabernacles and your hospitable reception. Finally, we will pray for your preservation to God, may whose favour and infinite mercy, with a prayer and blessing from us, be with all of you.

1815, July 8th.

Theophilus of Alexandria and your Suppliant in Christ.

[Added by the Dikaïos of the Convent of Mount Sinai, on his returning the letter to the author.]

The Signor, who brought this letter, came to Sinai.

Superscription.

To the most Pious, most holy Archimandrite and Dikaïos of the Mountain of Sinai, trodden by God, with the other most pious Fathers, the beloved Children in Christ of our Mediocrity*.

* The title given to the Patriarch by himself. Sometimes it is "our lowliness," "ἡμεῶν ταπεινότης."

PLANTS OF THE DESERT.

The plants which I saw in the desert, were (placed in order according to their abundance)—

I. Broom,—of which the camels were very fond. It is generally a low bush, but I sometimes saw it at the height of eight or even ten feet.

II. The Palm-tree,—the most useful plant which the Arabs possess; its fruit is to them delicious and they make of it a rackee (white weak brandy,) as good as that extracted from grapes; its stem serves them in building houses and bridges, damming water, &c. Its bark and boughs serve, though badly, for firewood, and at the top of the stem grows a stringy substance with which they twist ropes and make nets.

III. The Sant-tree, thorny acacia—a small tree, bearing a yellow flower, and very strong prickles. This too the camels ate willingly; its branches spread in the shape of an umbrella, and therefore give an extensive, but, bearing no leaves, an imperfect shade.

IV. The common Tamarisk-tree (called by the Arabs, *Tarfa*,) of which there was great abundance in the Valley of Farraan, growing wild. Indeed, the Arabs were not likely to cultivate it, as it bears no fruit. The trees of it were from fifteen to twenty feet high, and spreading, but not with thick stems like those I saw at Seyd: it is on this tree that the manna is gathered.

V. The wild melon,—a small plant creeping along the ground, and bearing a little melon about the size of a large orange but much heavier.

VI. Another species of tamarisk (called by the Arabs *El Isl*,) with a stem, and boughs of red wood, but the same leaves as the common one. It bears no fruit; of this too (as of the common tamarisk,) the camels are very fond. We

saw it on the skirts of the Desert in a garden two hours from Cairo. This tree is, Sheikh Ibrahim tells me, called the Lethel-tree. ✓

VII. A plant like a foxglove, but having the glove, as well as the leaves, green; of this we saw only one, halfway between Suez and Cairo.

VIII. We saw a few common acacias in the Desert, near the gardens of the convent of Sinai.

The priests in the convent of Sinai gave me some jujubes: we did not see any of the trees, but the monks said there were many about the Desert. Sheikh Ibrahim tells me that there is also found in the Desert the coloquintida or bitter apple, and that with the juice of this mixed with *ζυρος*, soaked into the canes of the Desert and dried, the Arabs make a substitute for touchwood.

IX. A large tree with a straight stem and green boughs, thick at the beginning and pointed at the end (like palm boughs) without leaves, called by the Arabs "*Siddra*." * I found it in a book of travels through the Desert (I believe Niebuhr,) called *Rhamnus Spina Christi*. I saw only one, and that was about twenty feet high; it stood in the valley of Farraan.

* This is, probably the tree mentioned by Sale, in one of his Notes on the Koran (in Chapter vii.), as a kind of lote tree, called *Al Sedra*, which the Arabs supposed would grow in Paradise. I know not whether it be the *Seder* tree seen in Nubia by Burckhardt, (*Travels in Nubia*, quarto, page 420,) who states that it bears a great resemblance to the larch.

*Bill of Expences in the Voyage from Alexandria
to Cairo.*

	Piastres. Paras.		Piastres. Paras.
Porters, &c.	2	Oil	1 10
Lantern for boat.	6	Soap and Pipe-bowls ..	1
String	1	Tobacco	25
Milk, at Aboukir	20	Meat, at Foua	3
Fish, at ditto	8	Melons and Water Me-	
Fish, at the Bogaz, ...	1	lons, at ditto	2
Milk, at ditto	20	Milk and Butter, near	
Milk, at Rosetta	20	Foua a.	2
Water Melon	1	Two Geese, at Dura ..	2
Grapes	1	Water Melons, at ditto	1
Lemons	5	Milk	20
Charcoal, &c.	3	Eggs	20
Two Bârdacs (water jugs)	12	Milk, at Zugaira	20
Bread	1 20	Water Melons	1
Coffee	3	Present to old Sheikh of	
Wax Candles, 1 Rotolo	3	Mosque	10
A Basket	30	Fish	13
String	10	Water Melons	1 20
Rice		Porters and Donkies, at	
Porters		Bulac	3 20

*Expences of Preparations for the Journey to Mount
Sinai, &c.*

	Piastres.	Papas.		Piastres.	Papas.
Tobacco	6		Sugar	1	20
To the Man who brought the Camels at Cairo	6		Meat, at Suez.....	6	16
To Driver, for his Food, to Suez	8	20	Water		16
To Arab Porter	1		Eggs		25
Yaourt	28		Milk		20
Donkies to ride out of Cairo	4		Lemons		10
Bagshish(Present)to Arab	2		Sugar	3	
Ten Rotolos of Meat ..	2	30	Biscuit	1	20
Birds	1	4	Rice for the Arabs from Suez to Sinai	4	
Barmia (a Vegetable)..	18		Coffee, for ditto	9	
Coffee	1	25	Honey, for ditto	8	22
Sugar	2	5	Flour, for ditto	12	
Baking the Meat.....	10		Butter, for ditto	6	12
Lemons	25		Tobacco	5	
Washing	1	20	Porters, &c.	1	
Two Geese	8		Bagshish to Arab for catching Lizard at foot of Sinai		15
Basket for Provisions..	1	10	A Kid (very dear)	5	
Bread	2	10	Eggs	1	
Washing	1		Water Melons.....	4	
Leathern Bottle for Water	42	10	Barmia		10
Meat at Suez	2	20	Arab, for bringing Ca- mel	1	
Tamarinds	1		Arabs	1	
Lemons	10		Cheese	5	
Coals	24		String and Bag	1	10
Butter	10				

	Piastres.	Paras.		Piastres.	Paras.
Water Melons, at Suez	2	20	Present at Convent of		
Milk, at Suez.....		20	Sinai	45	
Camels, from Suez			Boat, at Suez	22	
to Sinai	300		Meat, at ditto	5	
Bagshish to chief Guide	20		Camels, from Suez		
Ditto to the other two			to Cairo	120	
Arabs	10		Shoes, at Cairo—red		
Arab Sandals at Suez..	5		Leather	3	20

END OF APPENDIX TO VOL. II.

LONDON:

Printed by W. CLOWES, Northumberland-court.

DEC 21 1965

FLEX BINDING

Digitized by Google

